SPECIAL
COLLECTIONS
DOUGLAS
LIBRARY

QUEEN'S UNIVERSITY
AT KINGSTON

KINGSTON ONTARIO CANADA

A

DISPASSIONATE ENQUIRY

INTO THE

CAUSE

OF THE LATE

RIOTS IN LONDON.

IN WHICH

The Arcana of Popery

Are candidly diſcloſed by

A PROTESTANT GENTLEMAN.

Nec tam pertinaces fore arbitror, ut clariſſimum Solem ſanis ac patentibus oculis videre ſe negent. LACTANT DE ORIG. ERR. LIB. II.

LONDON:

Printed for J. ALMON and J. DEBRETT, oppoſite Burlington-Houſe, Piccadilly. 1781.

AC911. 1781. P76

E R R A T A.

Page 1, line 18, *palbably*, read *palpably*.
—— 35, l. 7, *lands Papists*, read *lands of Papists*.
—— 78, l. 11, *Didymns*, read *Didymus*.
—— 79, l. 10, *as any other seven*, read *as any of the other*.
—— 80, l. 3, *among Jews*, read *among the Jews*.
—— 101, l. 7, *are*, read *is*.

TO THE

PUBLIC.

IT is ſelf-evident that POPERY, as it exiſts in this country, is a grievous *national evil*, for it is either inimical to our laws and conſtitution, or it is not; if the firſt, then are the national prejudices againſt it, legal, conſtitutional, juſtifiable, commendable; and it is a *national evil* to ſupport and tolerate in the heart of our country the avowed enemies of its laws and conſtitution; if the latter, then the laws, which make it felony and treaſon, are unjuſt laws; then the Legiſlature, to do juſtice, muſt contradict the law, and ſo bring upon our wiſe legiſlation the contempt and hatred of all mankind; thoſe whom the law perſecutes muſt, neceſſarily be for ever at variance with thoſe whom the law protects. Thus the meaſure of *national*

evil

evil is compleated by the exiſtence of unjuſt laws, which is the worſt ſort of tyranny, and the perpetual ſubſiſtance of enmity and hatred between his Majeſty's loyal ſubjects. Every man muſt allow, that at all times a *national evil* is to be removed; happy if at this time the removal of if it is within the power of the Legiſlature. Much has been ſaid upon the ſubject in Parliament, much out of Parliament, by the greateſt perſonages of the age, and to what effect? Popery is ſtill the ſame crime it ever was, and the national hatred of that crime perhaps more inveterate. The reaſon is obvious, the nature of the caſe has never been looked into; be it my humble theme to ſtate it. Let the Public read and judge, let the Legiſlature judge and *act*.

DISPASSIONATE

ENQUIRY, &c.

SUCH have been the late ſcenes of horror and confuſion, that the minds of few perſons in the nation have as yet regained that perfect calmneſs and ſecurity, without which, no judgment can be founded upon policy, truth or reaſon. And ſo univerſal has been the alarm, that the ſpirit of enquiry into the cauſe of the evil, can only have eſcaped thoſe, who are diveſted of humanity, or void of the moſt common underſtanding.

It is not my purpoſe to fathom the depth of iniquity, which either planned or ſupported the late tumultuous inſurrection. Were I a man of party, I could on one hand, with as much eaſe, connect a chain of circumſtances, which would palbably convict the miniſtry of not preventing the evil, as I could on the other hand lay the riſe and progreſs of it to the de-

 termined

termined efforts of Oppoſition, to debilitate the reins of Government. I have attempted to trace each ſeparate effect from the fortuitous malice, and unconcerted motions of a fanatic rabble. I have alſo attempted to connect each ſeparate effect, and follow the direction of a premeditated deſtructive principle, through all the wild efforts of frantic licentiouſneſs. My ſpeculations produced nothing more ſatisfactory, than the probability of conjecture; and the mind which ſeeks conviction, will be ſatisfied with nothing under certainty. Although the real cauſe of theſe direful effects may ſtill be, and for ever remain, a ſecret impenetrable to the eyes of government, and of all honeſt men, yet one truth is inconteſtable, that the *oſtenſible* cauſe, which is known to all men, has produced the moſt deſperate efforts, which ever were attempted againſt the conſtitution and government of this, or any other country. The concluſion *ab actû ad potentiam* is univerſally admitted: and ſo long as this cauſe remains in all reſpects the ſame it now is, I ſhall live in the daily expectations of beholding its effects breaking forth in freſh ſcenes of horror.

A moderate independence in life has kept me out of the line of preferment, and an inclination to retirement has ſecured me from every anxious purſuit of ambition

ambition and avarice. I have ever cherished and gloried in the true spirit of patriotism, or real love of my country. At Oxford I was educated in the religion established by law; and I was early taught to entertain a less favourable opinion of the Roman Catholics, than of any other dissenters from the Church of England. I must however avow, that religion never was the favourite subject of my study, or researches. I supposed my own religion to be equally good with that of my neighbours, and freely own, that I seldom separated the ideas of bigotry and superstition, from the submission to the doctrine or adhesion to the observances of any religion whatsoever. I never ceased to entertain an awful deference for the Creator, and consequently could never suppose that he condescended to interfere with the actions of his creatures: I speculated much and often upon the laws and dictates of nature, and according to them did I square my conscience. I had not so much formally renounced, as imperceptibly lulled into oblivion the principle of Revelation. In this sort of security I rested, free from the grosser vices of mankind, (from which indeed want of inclination has chiefly preserved me) and assuming merit from rendering occasional services to my neighbours, and generally refraining from injuring any man.

I am, perhaps, ſingular in having lived near forty years in this country without being perſonally acquainted with any one Roman Catholic, whom I knew to be of that perſuaſion, till the month of June, 1780. And it is alſo remarkable that the converſation never turned in my preſence upon the ſubject of Popery, but I ſuddenly felt an indignation ſeize me againſt the ſuperſtitious bigotry and errors of that deluded ſect. The ideas of Popery and ignorance, tyranny and cruelty, were always ſimultaneous: the early prejudices which I had imbibed in my youth againſt Popery, have occaſionally broken out in ſentiments and emotions, at which even humanity ſhould bluſh. In fact, when I throw my reflection back upon my paſt life, I profeſs I can retrace no other religious influence under which I ever acted, than an unaccountable diſguſt and horror of Popery. I ſay unaccountable, for I ever gloried in my truly philoſophic liberality, and unlimitted freedom of principle and action: and yet, to my confuſion be it acknowledged, I never once thought of enquiring into the reaſon or cauſe of this prejudice.

From a long habit of retirement, I have for ſeveral years paſt ſeldom obſerved an effect, even of the ſlighteſt importance, but it has led me into the moſt diligent

reſearches for its cauſe. Theſe reſearches have been frequently productive of conjectures and ſpeculations, which the moſt ſerious conſequences have but too fatally verified. I have hitherto ſuppreſſed them under the general conviction, that they would have ſhared the fate of Caſſandra's Predictions, *Non unquam credita Teucris.* There are circumſtances under which ſilence becomes criminal.

I was rouzed from my retirement by the exceſſive outrages of a mob aſſembled together, and acting under the ſanctifying influence of *religion.* I was apprehenſive that ſome miſchief would enſue from the actual aſſemblage of ſo many thouſands of the loweſt claſs of the people. But like many of them, I thought the fury which might poſſibly burſt out againſt the Papiſts, would be attended with little conſequence or damage to the State. So forcibly did my early imbibed horrors of Popery then operate upon me. And the obſervation now naturally occurs to me, that if the intolerancy of Popery, conſidered as a religious prejudice, could ſo blind and miſlead my judgment, who never took the intereſt of religion to heart, and who always endeavoured to refine my ſentiments by philoſophy; how much more forcibly muſt it have born upon thoſe, whom the bruteſt ignorance could debaſe, and pulpit fanaticiſm miſlead into the wildeſt

exceſs

exceſs of bigotted phrenzy. The firſt inſtance of their outrageous ſpirit, ſo ſoftened my inveteracy againſt the oſtenſible objects of their fury, that I returned from the horrible ſcenes of devaſtation, which had been committed before my eyes, in the ſanctuaries of two of the foreign Miniſters, with a determined intention of fathoming to the bottom, that ſpirit of enthuſiaſm, which had ſeized the minds of ſo many thouſand men, and armed their fury againſt their fellow ſubjects.

It was nearly day-break before I had arrived at my own houſe on the morning of the third of June. Oppreſſed with fatigue and amazement, I endeavoured to compoſe my wondering thoughts to reſt. It was in vain that I attempted it; I began to reaſon with myſelf upon a ſubject to which I never before had turned one ſerious thought. My judgment was bewildered in proportion as I applied my thoughts to the ſubject. I had ſeen the moſt inhuman outrages ſanctified by the cry of the religion, which I had ever profeſſed, and ſuppoſed tolerant beyond any eſtabliſhment of the Chriſtian world. The concluſion which alone I could deduce from all theſe thoughts and obſervations, was, that theſe outrages militated eſſentially againſt the avowed principle, in which alone I had ever placed the perfection of all religion, which is, to do good to many, and evil to none.

none. I aroſe diſſatisfied with myſelf, diſpleaſed with Popery, and ſhocked at the unbounded licentiouſneſs of the mob.

I walked around my ſtudy, I caſt my eyes along every ſhelf, but could fix neither eye or thought to any book, which I thought likely to develop the intricacy and contradiction into which I had worked my mind. I made an early viſit to a neighbouring clergyman, in whoſe converſation I had often experienced much ſatisfaction and delight; he was a lettered man, of liberal and improved thought; he had ſpent the night in his uſual uninterrupted tranquillity, and expreſſed his aſtoniſhment at the intelligence I brought him. I aſked many queſtions, which I allowed him no time to anſwer. I poured upon him every obſervation which ſtarted into my mind. My words were inconſiſtent as my thoughts were bewildered. As I had frequently in former diſcourſes with my reverend friend, reflected with great freedom upon the church, it may be eaſily ſuppoſed, that upon the preſent occaſion, I was not tender of church, clergyman, or religion. I rouzed my friend to a degree of warmth, which he did not ſtifle; he concluded his diſcourſe with aſſuring me, that the Church of England would ſoon have more to fear from Deiſtical Libertiniſm, than from the avowed oppoſition of Popery and the Devil. I took my leave of my reverend friend, and

attributed

attributed in part the unſatisfactory reſult of my viſit to the unſeaſonable time of making it.

Under this embarraſſment of thought, I ſtept into a neighbouring coffee houſe, where I beheld two gentlemen, who appeared to have ſpent the night as reſtleſs as myſelf; they were in eager ſcrutiny over the only morning paper, which had then come from the preſs. I ſeated myſelf on the oppoſite ſide of the room, and through fatigue and thought I cloſed my eyes, as though I meant to doſe. Every thing was ſo quiet, that the loweſt whiſper of the two ſtrangers diſtinctly reached my ear. It would be ungenerous to diſcloſe to the world the particulars of a diſcourſe overheard in this accidental manner, and the appearance I put on of ſleeping, may poſſibly have betrayed them into a more unreſerved freedom of expreſſion. Suffice it to ſay, that they were both Roman Catholics whom curioſity, and concern had led to be ſpectators of the ſame nocturnal riots, of which I very accidentally had been alſo an eye witneſs. Their obſervations were to me entirely new, yet they were ſuch, which naturally aroſe to them on the occaſion, and I muſt now apologize to them for making public, even one of their many reflections. One of theſe gentlemen, after having reſolved to emigrate from this devoted country, added very emphatically, Who can now

ſtand

ſtand it? An innocent ſet of men have for ages groaned under a legal perſecution, more rigorous than the very inquiſition, and now to eaſe us of the ſeverity of the law, the fury of every licentious fanatic acts upon us with impunity and exultation. Words cannot adequately expreſs the emotions which aroſe in my breaſt at hearing this ſort of inſult. Their diſcourſe was interrupted by the intervention of ſome other ſtrangers; I returned home, turning in my thoughts what I had ſeen and heard.

As the diſcourſe to which I had given ſuch particular attention in the coffee-room, was the unconſtrained and natural expreſſion of ſentiment and opinion upon a ſubject, to which I never before had had occaſion of attending, I was the more amazed to hear a Roman Catholic coolly and ſteadily impute to the Church of England the *charge of intolerancy*, which I had ever looked upon as the eſſential characteriſtic of Popery. Reaſon and arguments, when uſed in an actual diſputation, even with the utmoſt propriety, ſeldom convey any degree of conviction to the mind of the adverſe diſputant; each of them enters into the argument prepoſſeſſed againſt the opinion of his antagoniſt, and conſequently againſt every thing, that can be alledged in ſupport of it; it is far otherwiſe when we hear a ſubject diſcuſſed in an amicable converſation, in which we bear no

part. Had this ſame Roman Catholic aſſerted to me in diſcourſe in the ſtrongeſt manner, what I heard him coolly advance to his friend on the ſame ſubject, he would probably have effected no more than to rivet my prejudice againſt Popery the deeper.

The reception I had met with from my reverend friend, deterred me from applying to any other perſon for a ſolution of my preſent doubts; they harraſſed my thoughts in proportion, as the ſubject was to me new, and the proſpect of ſatisfaction appeared beyond the reach of my abilities. I attempted methodically to arrange my ideas. I reſolved to commence my enquiry into the grounds and nature of Popery, by analyzing the eſſence of my own religion. We often learn the nature of one thing by its difference from another. Never was Chaos more confuſed, than what I ſoon fell into, by applying the teſt of philoſophy to this, as I had to other ſubjects. The wildeſt inconſiſtency overwhelmed my intellects; my memory failed me, and the power of reaſoning left me. The very grounds of my own religion, which the docility of youth had aſſented to, were now in the eye of the philoſopher, abſurdity, and contradiction. I left the purſuit with indignation, and again recalled to my mind the diſcourſe of the two gentlemen in the coffee-room. Every principle of honour and philoſophy was inſulted by

by this *charge of intolerancy*. Racks, tortures, and dungeons crowded my imagination, and all the horrors of the inquiſition rouzed my indignation againſt Popery.

As my father had profeſſed the law, by the practice of which he had much improved the family eſtate, a remote ſhelf in my ſtudy contained ſome remains of his profeſſional library, in which the folio edition of the Statutes at large made the moſt reſpectable appearance. I had from my earlieſt youth contemned the ſervile drudgery of the law, as much as I afterwards deſpiſed the uncertainty and incomprehenſibility of theology, and in fact, I had never opened a book which treated of either of theſe ſubjects ſince I had left the Univerſity. I had ever paid an almoſt implicit deference to the public acts of our wiſe legiſlature, and felt a gleam of ſatisfaction dawn upon my mind, as the idea aroſe of conſulting the nation at large, by looking into the acts of their repreſentatives. I waded with unremitting aſſiduity through many black lettered Penal Statutes againſt Popery, to the propriety of which, I could only ſquare my mind by forcing back upon it every horror and prejudice, which I had before entertained of that crime. I endeavoured to convince myſelf (and for the time I in part ſucceeded) that Statutes ſo highly penal could never have been enacted, unleſs the objects of their

rigour had exceeded the common lines of human malice and impiety. Wearineſs of mind and body called me to reſt at an earlier than my uſual hour.

During the reſtleſs hours which I ſpent upon my pillow, for agitation of mind prevented my ſleep, I was loſt in reaſoning upon religion. In deſpite of the moſt plauſible arguments, which nature and philoſophy ſuggeſted, an unvoluntary conviction ſeized me, that I was fathoming a ſubject, to which the human intellect was abſolutely inadequate. In the humiliation, into which this reflection threw me, I formed the reſolution of attending the divine ſervice in the morning; this was on Sunday the fourth of June. After what I have acknowledged, it would be uſeleſs to inform the public, that the church was not a place of my uſual reſort. I choſe that church, where my before-mentioned reverend friend was to preach; though I had the precaution to place myſelf in a remote corner, which his eye could not poſſibly reach.

As it was in the ſincerity of my heart, that I this day attended at church, not a word of the ſervice eſcaped, even my critical attention. In the Litany I prayed the Lord with peculiar earneſtneſs to deliver us, *from all ſedition, privy-conſpiracy and rebellion, from all falſe doctrine, hereſy and ſchiſm*; in which words I included the whole evil of Popery.

Popery. The Epiſtle for the Sunday beginning with the words of Saint John, *Marvel not my brethren if the world hate you*, &c. raiſed in my breaſt a juſt deteſtation of that inexorable hatred, which I knew the Roman Catholics ever bore againſt all thoſe, who were not of their own communion, whom they ſtiled heretics, infidels and unbelievers, and looked upon as objects devoted to eternal perdition. Nor was I a little flattered to find my reverend friend impreſſed with the ſame idea. He had choſen theſe very words for the text of his ſermon; in which he diſplayed that emphatical energy and dignified eloquence, which preciſely tallied with my ideas of pulpit oratory. After proving to the general conviction of the congregation, that Papiſts were all children of the man of ſin, and the whore of Babylon, the ſpawn of the dragon, and the members of anti-chriſt; he diſplayed a voluminous catalogue of errors, crimes and impieties, of which he as clearly convicted the whole body of the Popiſh communion; and when he had excited in the hearts of his audience a full and thorough execration of Popery, as a diſtinctive character of the true church of Chriſt, he concluded with the laſt words of the ſame Epiſtle, *For hereby we know that he abideth in us, by the ſpirit, which he hath given us.*

From

From church I returned home, to compleat my ſearch into the penal ſtatutes againſt Papiſts; for I now found my mind much reconciled to the propriety and even exigency of ſuch uncommon rigour. I had compleated this tedious examination towards the duſk of the evening, when I went to ſup with an acquaintance at the eaſt end of the town; as well to diſſipate my thoughts, as to ſeek ſome relief, by diſcloſing them to a boſom friend. I was unfortunate in not finding him at home, but upon turning my back upon his houſe, I was alarmed by the cry of No Popery, at the end of the ſtreet in which he lived. I mixed with the crowd from curioſity; and heartily re-echoed the cry of No Popery; I ſoon found myſelf in Moorfields, for the mob bore down the ſtreets ſuch uncommon velocity. Here I beheld a renewal of the ſcenes, which had worked ſuch an impreſſion upon me on the Friday night; their operations appeared much more determined, and were regularly carried on without interruption or moleſtation, even under the eyes of the chief magiſtrate, and before the loaded muſquets of the military. I muſt acknowledge that my own ſenſe of humanity was on the preſent occaſion almoſt deadened by my new acquired zeal for religion; in lieu of that ſpirit of philanthropy, which had freely acted upon me on the Friday evening, on a

ſimilar

ſimilar occaſion, I was now endeavouring to drown the man in the guilt of the crime, for which I ſuppoſed him ſuffering. And if I may be allowed now to judge by analogy, from my own, of the feelings of others, the comportment of the chief magiſtrate, and of many even of the ſoldiery, who joined in the chears and huzzas of the mob, evidently demonſtrates, that the guilt of the legal crimes perpetrated before their eyes (which they were officially bound to prevent and impede) had totally vaniſhed, before the judgment, they had in their own minds paſſed upon the more guilty ſufferers.

Notwithſtanding all the efforts of my religious hatred of Popery, nature at laſt prevailed, and the ſavage outrages of the rioters awakened in my breaſt every ſenſe of compaſſion and humanity: I returned home before the rioters had diſperſed from this ſcene of depredation; and ſpent this as I had the foregoing nights in fruitleſs reaſoning and unſatisfactory ſoliloquies. My ſentiments were more diſtracted than ever. Philoſophy, nature, and religion, alternately aſſumed the lead, and under their oppoſite directions, I remained in the very center of uncertainty, doubt, and confuſion.

As my intention is merely to conſider and diſcloſe the nature of the *viſible cauſe* of theſe direful effects, I am happy in having a juſt

a juſt reaſon to draw a veil over them; they were in their nature ſo extremely horrible, that the bare recollection of them is but too ſtrong a memento to the public, to guard effectually againſt every poſſibility of their repetition. Individuals often run into errors and miſtakes in affairs of the laſt importance; but in my opinion, the public are infinitely more liable to that misfortune. I therefore entreat them not eaſily to looſe the recollection of the conſternation, into which this nation was lately thrown; be it remembered that one man, with the cry of No Popery, could aſſemble what multitudes he pleaſed; and be it alſo freſh in the idea of every man, that while London was in the hourly dread of being conſumed by fire, the cry of No Popery was the only ſecurity of individuals. It is evident then, that Popery, as it now exiſts in this country, has been the viſible cauſe of all theſe late diſaſters. Be it not ſuppoſed that the temporary ſubſiding of the violence has ſtifled the ſpirit which fomented the evil. The rehearſal of the Edinburgh Tragedy, improved on the London Theatre, is but too fatal a warning. Let the legiſlature take into ſerious deliberation that cauſe, which has produced the evil: to me, nothing appears to have been leſs conſidered. If the cool thoughts of an individual, ſubmitted to the conſideration of the public, and peculiarly

liarly of the preſent Parliament, can ſuggeſt and enforce the propriety of one meaſure of government, I ſhall think myſelf more than amply rewarded for the labour I have taken to inveſtigate thoroughly the merits of a cauſe, which ever has, and ever will be productive of the moſt fatal conſequences, in proportion as the nature of it is unknown, miſunderſtood, or miſrepreſented.

Never did I with ſuch earneſtneſs attempt to make a thorough and impartial enquiry into any ſubject as I have into this. And never before did I know the reſiſtance of a ſtubborn, and almoſt innate prejudice. My mind, which in other purſuits had always exulted at the firſt dawn of truth, could in this refuſe ſubmiſſion, when ſhe appeared in her full meridian. I ſhall communicate to the public the reſult of my enquiries without any annotations or obſervations of my own. Let the reaſons which could ſubdue the inveteracy of my prejudices, operate their own effect upon the minds of the candid public. For my own inſtruction I committed to paper the heads of the different penal ſtatutes againſt Popery, as I read them over; and as they are known to few, who are not the unfortunate objects of their rigour, perhaps this ſketch of them may not be unacceptable to ſome of my readers.

(*a*) The ſpiritual ſupremacy of the King was acknowledged and confirmed, and all ſpiritual ſubordination to the ſee of Rome was for ever aboliſhed, and every degree of eccleſiaſtical or ſpiritual ſubmiſſion to the Pope was made puniſhable with all the penalties of a *Premunire*. (*b*) The King was afterwards more compleatly inveſted with the plenitude of all ſpiritual powers and juriſdictions. (*c*) And the firſt fruits and yearly tenths of all eccleſiaſtical livings were ſettled upon him as ſupreme head of the Church of England: (*d*) which emoluments were encreaſed by the ſuppreſſion and ſeizure of all religious houſes or monaſteries, whoſe annual revenues did not exceed two hundred pounds. (*e*) Such effectual means were afterwards taken to eſtabliſh more permanently the ſpiritual ſupremacy of the King, that it was made high treaſon to refuſe the oath of ſupremacy when tendered. (*f*) In order to eſtabliſh the ſpiritual ſupremacy with more dignity and ſolemnity, his Majeſty was eſpecially empowered to make biſhops by letters patent and gave to his vicegerent in ſpirituals, Thomas Cromwell, a ſeat in parliament, with precedency before the Archbiſhop of Canterbury: (*g*) and to

(*a*) 24 Hen. 8. c. 12. (*b*) 25. Hen. 8. c. 20. (*c*) Ibid. c. 3. (*d*) 27. Hen. 8. c. 28. (*e*) 28. Hen. 8. c. 10. (*f*) 31. Hen. 8. c. 9. (*g*) 31 Hen. 8. c. 13.

complete

complete the ſyſtem, his Majeſty was inveſted with the ſpoils and revenues of all the abbies, monaſteries, religious houſes, and communities throughout the kingdom. (*a*) And in the ſame ſeſſion of Parliament, the belief of tranſubſtantiation, communion under one kind, private maſs, auricular confeſſion, the celibacy of prieſts, and voluntary vows of perpetual chaſtity, was forced upon the nation under pain of death. (*b*) The capital puniſhments formerly inflicted upon incontinent prieſts, and of women offending with them, were ſoftened into forfeitures and other ſlighter penalties. (*c*) At laſt every innovation made in religion, from the year of the Lord 1540, every doctrine preached and maintained contrary to the King's inſtructions, ſpeaking irreverently of the holy ſacrament of the altar, and even reading the Bible in the vulgar tongue, were made crimes puniſhable with death.

(*d*) In the very firſt year of the next reign, every freedom of ſpeech concerning the bleſſed ſacrament of the altar, and particularly againſt receiving it under both kinds, was made puniſhable by arbitrary fine and impriſonment. (*e*) Then, every act which had paſſed under the late King,

(*a*) 31. Hen. 8. c. 14. (*b*) 32. Hen. 8 c. 10. (*c*) 34. and 35 Hen. 8. c. 1. (*d*) 1. Ed. 6. c. 1. (*e*) 1 Ed. 6. c. 12.

concerning doctrine and matter of religion was repealed, and the denial of the ſpiritual ſupremacy of the infant King, was made a crime of high treaſon, puniſhable with death. (*a*) The next ſtep taken during the regency was to diſſolve all colleges, chauntries, hoſpitals, fraternities, brotherhoods, guilds, and other promotions of the like nature, and confiſcate the revenues upon which they ſubſiſted to the crown. (*b*) Then an act was paſſed for a general change and uniformity of divine ſervice, and the adminiſtration of the ſacraments, throughout the realm; and the non-conformity thereto was made puniſhable with perpetual impriſonment. (*c*) A law was then enacted, that every perſon ſhould obſerve faſt on all Fridays and Saturdays, Embring Days, Lent, and ſome Vigils, under the penalty of forfeiting ten ſhillings for the firſt, and twenty ſhillings for the ſecond offence; and impriſonment either for ten or twenty days accordingly, without taſting fleſh meat during their confinement. (*d*) By another law it was ſtrongly recommended to all prieſts to live ſingle, but to prevent the danger of incontinency, they were allowed to marry. (*e*) Then all Popiſh books and images, whether carved

(*a*) 1 Ed. 6. c. xiv. (*b*) 2 and 3 Ed. 6. c. 1. (*c*) 3 and 4 Ed. 6. c. x. (*d*) 2 and 3 Ed. 6. c. 21. (*e*) 3 and 4 Ed. 6. c. x.

or

or painted, were ordered to be publicly burnt, defaced and deſtroyed. (*a*) His Majeſty was afterwards impowered to appoint ſixteen eccleſiaſtical, and ſixteen lay commiſſioners, to change, alter, new model, and reform the whole ſyſtem of religion. (*b*) Uniformity of divine ſervice, and adminiſtration of the ſacraments, was again enjoined under the penalty of perpetual impriſonment: (*c*) and ſeveral holy days and faſting days were appointed to be obſerved throughout the year, and the non-obſervance of them was made puniſhable at the diſcretion of the Spiritual Court; (*d*) and the iſſue of all prieſts and other religious perſons, (notwithſtanding their former vows of chaſtity and poverty) were declared legitimate and inheritable.

(*e*) The firſt act, which paſſed under Queen Mary, was to repeal every act which had made any offence felony, or in the caſe of Premunire, during the two preceding reigns: (*f*) and all the acts, which had paſſed during the ſame reigns, concerning doctrine and matter of religion, were alſo repealed. (*g*) The antient form of worſhip was re-eſtabliſhed throughout the realm; and all perſons maliciouſly diſturbing and interrupting a prieſt, during the

(*a*) 3 and 4 Ed 6. c. xi. (*b*) 5 and 6 Ed c. 1. (*c*) 5 and 6 Ed. 6 c. 3. (*d*) 5 and 6 Ed. 6. c. xii. and xiii. (*e*) 1. Mar. c. 1. (*f*) 1. Mar. Seſſ. 2. c. 2. (*g*) 1. Mar. Seſſ. 2. c. iii.

divine

divine ſervice, or pulling down, defacing, ſpoiling, abuſing, breaking or otherwiſe irreverently handling any croſſes, chapels, or other repoſitories of the bleſſed ſacrament of the altar, were declared puniſhable with three months impriſonment, and further until they ſhould repent of their offence. (*a*) The Biſhoprick of Durham, which had been diſſolved by an act of her predeceſſor, was re-eſtabliſhed; and the revenues, which were thereby veſted in the crown, were reſtored to the Biſhop and his ſucceſſors. (*b*) After the Queen's intermarriage with King Philip, the ſeveral ſtatutes made under Richard the Second, Henry the Fourth, and Henry the Fifth, concerning the ſuppreſſion of Hereſy and Lollardy, which had been repealed, were now revived. (*c*) An act was then paſſed to repeal every ſtatute which had been made ſince the twentieth year of the reign of King Henry the Eighth, by which this kingdom had been diſfranchized from the ſupremacy of the Pope; and the ſame act confirmed to the actual poſſeſſors, the lands of all abbies, monaſteries, chantries, &c. which had been diſſolved, during the two preceding reigns. (*d*) And finally, the

(*a*) 1 Mar. Seſſ. 3. c. 3. (*b*) 1 and 2 E. and M. c. vi. (*c*) 1 and 2 P. and M. c. viii. (*d*) 2 and 3. P. and M. c. iv.

church

church was acquitted and diſcharged in future, from all firſt fruits, yearly tenths, fifteenths, tithes, and other deductions, which during the two preceding reigns had been exacted by the Crown out of all eccleſiaſtical livings.

(*a*) The firſt Act paſſed under Queen Elizabeth, was to diſfranchize once more the realm from the ſupremacy of Rome; and to reſtore to the Crown its ſpiritual ſupremacy and juriſdiction, by the repeal of ſeveral ſtatutes made in the reign of the late Queen, and reviving others, which had paſſed in the reigns of Henry the Eighth and Edward the Sixth. An oath of acknowledgment of the Queen's ſpiritual ſupremacy was adminiſtered to every perſon, who received even the ſmalleſt profit, truſt or honour from government, whether eccleeccleſiaſtical or temporal; and the refuſal was puniſhed with perpetual diſability to hold the ſame or the like in future: the maintenance of the Pope's or of any other ſpiritual authority over any part of this realm (excepting that of the Crown) was made a crime of High Treaſon, in its moſt extenſive rigour. The right of Parliament was aſcertained to interpret and adjudge, in all caſes of religion, what was error, hereſy or ſchiſm. (*b*) Another act was paſſed

(*a*) 1 El. c. i. (*b*) 1 El. c. ii.

to

to ſettle the uniformity of the divine ſervice; and perpetual impriſonment was annexed to the ſpeaking in derogation of the Book of Common Prayer. (*a*) Every perſon neglecting to frequent the church upon a holy day was amerced in twelve pence for every ſuch offence, and made liable to all the rigour of eccleſiaſtical cenſure: the payment of firſt-fruits and yearly tenths to the Crown was again eſtabliſhed, with ſome other additional charges out of eccleſiaſtical livings. (*b*) It was made High Treaſon to affirm that the Queen was a heretic, ſchiſmatic or infidel. (*c*) All perſons giving or receiving abſolution, according to the rites of the Church of Rome, or bringing into the realm, or having in their poſſeſſion any agnus dei, croſſes, pictures, beads, or ſuch like vain and ſuperſtitious things; and all juſtices of the peace not diſcloſing an offence of this kind to them declared, were ſubject to the dangers, penalties and forfeitures of præmunire. (*d*) All eccleſiaſtical perſons were obliged to ſubſcribe to the Thirty-nine Articles of the Proteſtant Religion, and upon their promotion to any eccleſiaſtical benefice or living, to make a ſolemn declaration in the church before the congregation, of their ſincere and unreſerved belief of each of them. (*e*) All perſons either withdrawing

(*a*) 1 El. c. iv. (*b*) 13 El. c. i. (*c*) 13 El. c. ii. (*d*) 13 El. c. xii. (*e*) 23 El. c. i.

others,

others, or withdrawn themſelves to the Romiſh religion, with the aiders, maintainers, or concealers of any ſuch perſons, were made guilty of High Treaſon. (*a*) The forfeiture of two hundred marks, and one year's impriſonment, was made the penalty for ſaying maſs; and the like term of impriſonment, with the forfeiture of one hundred marks, was made the penalty for hearing it; and the neglect of attending the divine ſervice, according to the eſtabliſhed form of worſhip, was puniſhable with the forfeiture of twenty pounds every month, and of two hundred pounds every year. All Jeſuits and prieſts were ordered to depart out of the realm, and prohibited to come or return into it, under the penalty of High Treaſon; and it was made felony, without benefit of clergy, to receive or relieve a perſon of that deſcription; every perſon contributing towards the ſupport or maintenance of any ſuch perſons beyond the ſeas, incurred the danger and penalty of premunire. And all perſons ſending abroad a child or other perſon, without ſpecial licence, incurred the forfeiture of one hundred pounds for every ſuch offence. It was alſo enacted, that every perſon not diſcovering a Jeſuit or prieſt to a juſtice of the peace, ſhould be arbitrarily fined and im-

(*a*) 25 El. c. ii.

priſoned, at the Queen's pleaſure. (*a*) Every feoffment, gift, grant, conveyance, alienation, eſtate, leaſe, incumbrance and limitation of uſe of or out of lands, tenements or hereditaments, made ſince the beginning of the Queen's reign, or thereafter to be made, by any recuſant, was declared void, as againſt the Queen's majeſty, for or concerning the levying of pecuniary mulcts and forfeitures of ſuch recuſants: and the option was alſo ſubmitted to her Majeſty of ſeizing two-thirds of a recuſant's lands, in lieu of the monthly forfeiture of twenty pounds for not frequenting the church. (*b*) Every Popiſh recuſant was reſtrained under the pain of forfeiting all his life eſtate, both real and perſonal, to remove above five miles from his or her habitation, or uſual place of abode. And in thoſe caſes where ſuch offenders were not poſſeſſed of any eſtate in land not exceeding twenty marks annually, they were to abjure the realm, under all the rigour and penalties of felony.

(*c*) All the penal ſtatutes, which had paſſed under Queen Elizabeth, were now moſt formally ratified and confirmed; and every perſon, of whatſoever age or ſect, going abroad to receive a foreign education, forfeited his or her life eſtate, both real and

(*a*) 29 El. c. vi. (*b*) 35 El. c. ii. (*c*) 2 Jac. I. c. iv.

perſonal;

perſonal; and in order the more effectually to prevent the ſame, the officers of the port from which any woman or infant, under the age of twenty-one years, ſhould ſail beyond the ſeas, forfeited their places, with all their goods and chattels; the owner of ſuch ſhip or veſſel was made to forfeit it, with all its tackle; the maſter or mariner thereof incurred the forfeiture of all his goods and chattels, and was liable to be impriſoned for the ſpace of one whole year. All teachers or keepers of private ſchools (being Popiſh recuſants) incurred the forfeiture of forty ſhillings per diem, for the offence; as did alſo the maintainers or retainers of perſons of this deſcription. (*a*) An act was then paſſed to prohibit certain delicate meats from being ſold in market, in Lent and upon faſting days, and for reſtraining licences to eat the ſame on prohibited days. (*b*) Several of the ſtatutes of Queen Elizabeth were again confirmed; an oath of ſupremacy was ordered to be tendered to all perſons (except the nobility) not under the age of eighteen years; ſeveral additional forfeitures were enacted to the crime of recuſancy. A proclamation was framed againſt perſons not frequenting the church; and if any perſons againſt whom ſuch proclamation ſhould be made, did not make

(*a*) 2 Jac. I. c. xxix. (*b*) 3 Jac. I. c. ii. and iv.

their appearance of record, at the next aſſizes or ſeſſions, ſuch perſons were from thenceforth convicted in law of the crime, of which they were ſo indicted, and became liable to the forfeiture of twenty pounds by the month, or of two-thirds of their lands, without any further conviction. Every ſubject, either within or without this realm, reconciling another, or being reconciled himſelf to the church of Rome, was declared guilty of High Treaſon. And all perſons having in their houſe, ſervice, or pay, any recuſants, were made to forfeit ten pounds every month for which they ſhould ſo retain or maintain them. (*a*) Every informer of a maſs ſaid at any particular houſe or elſewhere, was entitled to one-third of the forfeitures of the perſons ſo ſaying or aſſiſting at it. No Popiſh recuſant was permitted to come within ten miles of the Court, where the King or his heir apparent ſhould actually be, under the forfeiture of one hundred pounds for every ſuch offence. And every recuſant convict, and alſo every perſon not having frequented the church within three months, was ordered to depart ten miles from London, under forfeiture of one hundred pounds (except tradeſman having no other place of abode). No recuſant convict was permitted

(*a*) 3 Jac. I. c. iv.

to

to practice the common law as counſellor, clerk, attorney, or ſolicitor; or the civil law as advocate or proctor; or to practice phyſic, or uſe the art or trade of an apothecary; or to be judge, miniſter, clerk or ſteward of or in any court, or to keep any court, or to be regiſter or town-clerk, or other miniſter or officer in any court; or to be admitted even to the meaneſt employ, either military or naval, in the ſervice of his country, under forfeiture of one hundred pounds for every ſuch offence. Every married woman convicted of Popiſh recuſancy, or not conforming within the firſt twelve months of her marriage, forfeited two-thirds of her jointure and dower, and was moreover diſabled to be the executrix or adminiſtratix of her huſband. Every Popiſh recuſant convict was declared to be excommunicate, and was ordered to be treated as ſuch. All Popiſh marriages and baptiſms were prohibited, under the penalty of one hundred pounds, and burials of twenty pounds, for each offence. The life eſtates of perſons, forfeiting the ſame for going beyond the ſeas, were to be enjoyed by the next of kin, who was no recuſant, until ſuch forfeiting perſon ſhould conform to the eſtabliſhed religion. Every Popiſh recuſant was moreover diſabled to preſent to any benefice with cure or without cure, prebend, or other eccleſiaſtical living, or

to collate or nominate to any free ſchool, hoſpital or donative whatſoever. All recuſant convicts were diſabled to be executors, adminiſtrators or guardians, not only to ſtrangers, but even to their own children. The bringer from beyond ſeas, printer, ſeller, or buyer of any Popiſh books, incurred a forfeiture of forty ſhillings for every ſuch book; and the juſtices of the peace were empowered to ſearch the houſes of recuſant convicts for books, beads, relics, crucifixes, &c. and to burn and deface the ſame at the general quarter ſeſſions; and likewiſe to ſearch for and ſeize armour and ammunition belonging to them. (*a*) Receiving the ſacrament, and ſubſcribing to the oath of ſupremacy, was made the neceſſary qualification for naturalization or reſtoration in blood, by the reverſal of an attainder. (*b*) The refuſal of the oath of ſupremacy was again declared to incur a premunire, and diſabled all perſons ſo refuſing it, to execute any public place of judicature, or to bear any other office within this realm; or to uſe or practice the common or civil law, or the ſcience of phyſic or ſurgery, or the art of an apothecary, or any liberal ſcience for gain, within this realm. Every married woman convicted of recuſancy for not frequenting church, was

(*a*) 7 Jac. I. c. ii. (*b*) 7 Jac. I. c. vi.

condemned

condemned to impriſonment till ſhe conformed, or until her huſband choſe to keep her at liberty, by paying ten pounds every month to the Crown, or by forfeiting two thirds of his lands.

(*a*) All perſons convicted of giving or receiving a popiſh education abroad, or of ſending others for that purpoſe beyond the ſea, or of ſending money or other ſupport to any eccleſiaſtical or religious community beyond the ſeas, were made not only to forfeit their life eſtates both real and perſonal, but were moreover diſabled to bring any action at law, or to proſecute any ſuit in equity, and among many other diſabilities, they were rendered abſolutely incapable of any legacy or deed of gift.

(*b*) Uniformity of public prayers, and adminiſtration of ſacraments, and other rites and ceremonies was again more effectually eſtabliſhed, and every eccleſiaſtical perſon was obliged to declare his unfeigned aſſent and conſent to all and every thing contained and preſcribed in and by the book of Common Prayer, under the penalty of perpetual diſability to hold any eccleſiaſtical benefice or living (*c*). A declaration againſt tranſubſtantiation was added to the oath of ſupremacy, as a neceſſary requiſite to qualify any

(*a*) 3 Car. 1. c. 3. (*b*) 13 and 14 Car. 2. c. 4. (*c*) 25 Car. 2. c. 2.

perſon

perſon for an employment under government. (*a*) The ancient writ *de Heretico Comburendo* was aboliſhed, and atheiſm, blaſphemy, hereſy, and ſchiſm were left open to the rigour of the eccleſiaſtical laws and cenſures. (*b*) A new teſt was framed and required of every perſon, againſt tranſubſtantiation, the invocation of ſaints, and the maſs, in order to exclude all Popiſh members from both Houſes of Parliament. (*c*) The oaths of ſupremacy and allegiance were rather varied and exacted under freſh penalties, ſimilar to thoſe which had been before enacted. (*d*) All the former penalties were again confirmed and enforced againſt recuſants, and all Papiſts, or reputed Papiſts were ordered to be moved from the cities of London and Weſtminſter, and ten miles diſtant from the ſame. (*e*) Every Papiſt recuſant was prohibited to have any arms, weapons, gun-powder, or ammunition in his houſe or elſewhere, or in the poſſeſſion of any perſon to his uſe, or to have a horſe in his poſſeſſion of the value of five pounds, and the juſtices were thereby empowered to ſearch for and ſeize the ſame; and all perſons concealing the before-mentioned articles, either for themſelves or others,

(*a*) 29 Car. 2. c. 9. (*b*) 30 Car. 2. St. 2. (*c*) 1 Will. and Mary, c. 8. (*d*) 1 Will. and Mary, c. 9. (*e*) 1 Will. and Mary, c. 15.

incurred

incurred the penalty of three months imprisonment, with the forfeiture of the things themselves, and treble their value. (*a*) All other Protestant dissenters from the Church of England were exempted and discharged from all the penalties imposed upon them by any of the foregoing or other penal statutes. (*b*) The presentations to all benefices belonging to Papists were vested in the two Universities. (*c*) The reward of one hundred pounds was given to every discoverer of a Romish bishop or priest; and every Romish bishop, priest, or schoolmaster of the Romish persuasion, exercising their respective functions within this realm, were adjudged to perpetual imprisonment. All persons educated in the Popish religion, not having taken the oaths within six months, after their attaining the age of 18 years, were made incapable to take, either by descent or purchase, any lands, or profits out of lands, and the next Protestant of kin was entitled to receive the rents and profits of them during the life of such recusant, without being accountable to any person whatsoever for the same, and an additional forfeiture of one hundred pounds was imposed upon all persons giving their children a Popish education, and the Chancellor was empowered to make order for the maintenance

(*a*) 1 Will. and Mary, c. 1. (*b*) 1 Will. and Mary, c. 26. (*c*) 11 and 12 Will. 3. c. 6.

of the Proteſtant children of Popiſh parents. (*a*) An oath was exacted of all perſons, that no perſon profeſſing the tenets of the Romiſh religion, could by any title whatſoever claim a right to the Crown of this realm.

(*b*) The Act of the 13th of Eliz. c. 12, for eſtabliſhing the uniformity of doctrine, ſervice, and diſcipline in the Church of England, was again confirmed, and ſecurity was given to the Church of Scotland. (*c*) An act was paſſed to prevent the growth of ſchiſm, and effectually to prevent Papiſts from teaching ſchools. (*d*) The diſability of Papiſts preſenting to eccleſiaſtical livings was more effectually enforced, and a power was given to the Lords Juſticiary of Scotland, to put in execution all the penalties enacted by the acts of King William, againſt Jeſuits, Prieſts, and other trafficking Papiſts in Scotland.

(*e*) All Papiſts were again enjoined to take the oaths and declaration, and in default thereof, within ſix months after their attaining the age of one-and-twenty years, or after coming from beyond ſeas, or into poſſeſſion of land, to regiſter their eſtates at their full value, under pain of forfeiting the fee ſimple and inheritance of the ſame, two thirds to the King, and the other third to the Proteſtant informer. (*f*)

(*a*) 13 Will. 3. c. 6. (*b*) 5 Ann. c. 5, 8. (*c*) 12 Ann. c. 7. (*d*) 12 Ann c. 14. (*e*) 1 Geo. 1. c. 55. (*f*) 5 Geo. 1, c. 18.

This

This forfeiture was confined to two years after the offence committed; and every conveyance of land, or intereſt therein, or profit thereout, made by a Papiſt, either by deed or will, was made void, unleſs inrolled within ſix months after ſuch conveyance made. (*a*) The lands Papiſts were in the year 1723 charged with the groſs ſum of one hundred thouſand pounds, over and above the double land tax, which they had long paid. (*b*) The oaths were again repeatedly required of all Papiſts, and they were again made liable to forfeit their real eſtates for not regiſtering them according to the ſtatute. (*c*) In the enſuing ſeſſion further time was given to Papiſts to regiſter and inroll their eſtates.

(*d*) The firſt act which paſſed under his late Majeſty concerning Papiſts, was, for ſecuring the eſtates of Papiſts conforming to the Proteſtant religion, againſt the ſeveral diſabilities created by the before-mentioned Acts of Parliament, and for more effectually veſting in the two Univerſities the preſentation of all benefices belonging to Papiſts; after this an act has almoſt annually paſſed for allowing further time for the inrollment of Papiſts' deeds, and for the relief of Proteſtant purchaſers.

(*a*) 9 Geo. 1. c. 18. (*b*) 9 Geo. 1. c 24. (*c*) 10 Geo. 1. c. 4. (*d*) 11 Geo. 2. c. 17.

(*a*) By a late act paſſed in the eighteenth year of his preſent Majeſty, ſo much of the aforeſaid act of the 11th and 12th of King William the Third was repealed, as related to the apprehending, taking, or proſecuting of Popiſh Biſhops, Prieſts, or Jeſuits, and alſo ſo much of the ſaid act as ſubjected Popiſh Prieſts, or Jeſuits, and Papiſts or perſons profeſſing the Popiſh religion, and keeping ſchool, or taking upon themſelves the education or government, or boarding of youth within this realm, or the dominions thereto belonging, to perpetual impriſonment; and alſo ſo much of the ſaid act as diſabled perſons educated in the Popiſh religion, or profeſſing the ſame, under the circumſtances therein mentioned, to inherit, or take by deſcent, deviſe, or limitation, in poſſeſſion, reverſion, or remainder, any lands, tenements, or hereditaments, within the kingdom of England, dominion of Wales, and town of Berwick upon Tweed, and gave to the next of kin, being Proteſtant, a right to have and enjoy ſuch lands, tenements, and hereditaments; and alſo ſo much of the ſaid act as diſabled Papiſts, or perſons profeſſing the popiſh religion to purchaſe any manors, lands, profits out of lands, tenements, rents, terms, or hereditaments, within the kingdom of England, dominion of Wales, or town of Berwick upon Tweed,

(*a*) 18 Geo. 3. c. 60.

and

and made void all and ſingular eſtates, terms, and other intereſts or profits whatſoever out of lands to be made, ſuffered, or done, from and after the day therein mentioned, to or for the uſe or behoof of any ſuch perſon or perſons, or upon any truſt or confidence, mediately or immediately for the relief of any ſuch perſon or perſons. A new form of an oath of allegiance to the reigning government was framed, and the benefit of this act was confined to thoſe only who ſhould take the ſame within ſix months of the paſſing of the act, or of their reſpective titles accruing.

Such is the extremity of rigour, with which the legiſlature of this country has, through a long ſeries of years, puniſhed the crime of Popery. It is foreign from my intention, to expreſs either my approbation or diſapprobation of their conduct in this point. I muſt however profeſs, that this late act of mitigation to the Papiſts, has, in its tendency, ſomething ſingularly inconſiſtent, that baffles every attempt to reconcile it to common policy, and to common ſenſe. Had the legiſlature, after a full inveſtigation of the nature of Popery, declared, that it did not contain that enormity of guilt, which the puniſhment of it beſpeaks, they muſt in their wiſdom have withdrawn the penalties with the criminality. They now give to the profeſſors of the Romiſh religion

the

the free poſſeſſion of their landed property, whilſt by receiving the ſacraments according to the rites of their own church, they incur a Premunire, by which they are deprived of the King's protection, forfeit their lands, goods and chattels, and may be impriſoned for life: and whilſt they exempt biſhops, prieſts, and ſchoolmaſters, from perpetual impriſonment, they leave them liable every moment of their lives to be hanged, drawn and quartered, not only for exerciſing their reſpective functions, but by ſetting a foot within the kingdom. A more minute attention to theſe penal ſtatutes, will diſcloſe a wider ſcene of incoherent abſurdity. On one hand, I had not the preſumption to brand the legiſlature with the indelible infamy, of eſtabliſhing and maintaining for centuries, a tyrranical ſyſtem of oppreſſion and injuſtice: and on the other hand, even under the darkeſt cloud of all my prejudices, I ever marked a wide diſproportion between the ſeverity of the puniſhment, and the malice of the crime of Popery. The proceedings of the late Parliament in favour of the Roman Catholics, ſtrengthened the obſervation. I could eaſily reconcile the propriety of their conduct to the general claims of humanity; whilſt no one particular objection againſt Popery was thereby cleared up or anſwered. Vitiated as our minds are, we ſwallow in prejudices

prejudices in the groſs, which can be only done away in the minuteſt retail. I call every affection of the mind a prejudice, which diſpoſes it againſt any opinion, or ſet of men, without fully diſcloſing the grounds and reaſons for the averſion. An implacable hatred of Popery was ſyſtematically infuſed into my mind, in the pliancy of youth; and ſuch has been the general caſe of moſt men in this country. And I conceive the caſe to be as general, that in their riper years, they are as ignorant of the reaſons of their prejudice, as they were when they firſt imbibed it. For my own ſatisfaction, I have carefully endeavoured to attain an impartial knowledge of the Romiſh belief; and I ſhall faithfully ſubmit to the public, the knowledge which I have thus obtained, with the view of producing juſtice to all parties. In the probability of human events, the total ſuppreſſion or toleration of Popery will ſoon become a ſubject of Parliamentary diſcuſſion.

Such of the public who think at all, will have an inclination to know, what the real guilt of Popery is; the cry of which has lately raiſed ſuch a ferment in the nation: ſuch of them as have any national concern, will find themſelves under the ſtricteſt obligation of learning it. Every one will readily excuſe me, when I ſuppoſe him as little converſant with the real

tenets

tenets of Popery as I was, before I made the late enquiries into the truth of them. Few men, who profeſs no employment, will make that a ſubject of their ſtudies, which affords neither amuſement or benefit: thoſe who are engaged in any employment, whether private or public, will not readily afford themſelves the leiſure time for doing it. Thus from the neglect of examining into the truth, one part of the nation is moſt unjuſtly oppreſſed, or the legiſlature is moſt unjuſtly accuſed of tyranny.

I have frequently remarked, that in all diſputes, the general ground of difference ariſes from the miſrepreſentation or miſconception of the ſtate of the caſe by the adverſe party. In the preſent inſtance, the fact ſtrictly verified my obſervation. I applied to ſuch of my acquaintance for information, whom I thought the moſt capable of giving it to me; and to ſuch of our books, from which I expected the moſt light upon the ſubject. The reſult of my enquiries, was a general confirmation of thoſe early prejudices, which had prepoſſeſſed my mind from its infancy, againſt Popery and its profeſſors. And to ſpeak freely, I could deduce no other concluſion from the premiſes, either as an Engliſhman, or as a member of the Church of England, but that *Papiſts were criminals by profeſſion,*

profeſſion, and by principle enemies and traitors to their King, their country, and their God. Now that men of this deſcription ſhould find favour, and mercy, and indulgence from an enlightened Parliament, in an enlightened age, without one diſſentient voice, was a fact which ſo plainly counteracted all my opinions upon the ſubject, that I began to ſuſpect the ground upon which they were founded. The ſuſpicion gained ſtrength from reflection, and threw me upon a freſh purſuit. The very outſet convinced me, that I had hitherto learnt little more of the nature of Popery, than the ſeverity of the laws enacted againſt its profeſſors.

It has never reached my knowledge, that the nature of the crime of Popery, has ever been the object of Parliamentary inquiſition. Were I not tender of derogating from the omnipotency of Parliament, I might be ſo bold as to aſſert, that the civil legiſlature can only pronounce judgment upon the criminality of religious opinions, in as much as they interfere with, and counteract the policy and ſafety of the ſtate. If Papiſts are in this light criminal, let them be puniſhed with the utmoſt legal ſeverity; but let their criminality be proved; conviction without evidence is unknown to a free conſtitution. If they are guiltleſs, let their innocence be proclaimed to the nation. It is not within the poſſibi-

ity of human occurrences, that a nation ſhould cheriſh thoſe individuals, whom the moſt ſolemn laws of the land have condemned to the ignominy and puniſhments of felony and treaſon. There is in Britons an innate principle of juſtice: nor will they ever brook an indulgence granted to an entire body of offenders, till the guilt of the offence is wiped away. Every Papiſt is in the eye of the law, as it is now written, capitally criminal: and ſhall the nation be ſuppoſed to judge them innocent, whilſt the legiſlature continues ſolemnly to adjudge them guilty? Much deference is due to the nation: even their very prejudices are not wantonly to be ſported with. They are generally taught, (and it is believed) that Papiſts are the avowed enemies of their country, their church, their king, their conſtitution. Is it not then obvious that when the legiſlature confers a favour upon ſo many thouſand objects of popular hatred, a contrary declaration ſhould precede the act of grace. Amiable as is the attribute of *mercy* in the eyes of all mankind, the diſpenſation of it to the unworthy, muſt eſſentially incenſe and irritate thoſe, who never forfeited their claim unto it. An avowed enemy ought not to be treated with partiality and friendſhip: nor is it in the

nature

nature of a Briton to treat a real friend with the rigour of an avowed enemy.

If any part of the following ſheets ſhould not prove to be perfectly conſonant to the tenets of the Roman Catholic Faith, the gentlemen of that perſuaſion will, I confide, attribute my error to every other cauſe than a will to miſlead and miſrepreſent. I mean fairly and candidly to ſtate the caſe. I ſhall endeavour to ſteer equally clear of panegyric and invective. Whoever maturely conſiders the conſequences of ill-grounded prejudices in an affair of this nature, muſt at leaſt commend every attempt made to remove them.

I had frequently obſerved one of the gentlemen, whom I before mentioned, to enter the Coffee-Houſe where I firſt ſaw him, on the morning, after the commencement of the riots. His converſation at that time appeared to me poſitive and informed, though altogether unaccountable. I reſolved to make this a channel of enquiry, in order to learn with certainty, the real tenets of the Romiſh Faith, as believed and practiſed by the Roman Catholics themſelves. I took ſeveral opportunities of making advances to him, and ſoon found him to be a man as eaſy of acceſs, as he was liberal in thought and diſcourſe. When propriety would permit me, I introduced the ſubject of religion, and al-

ways remarked that his attention grew more intereſted whenever I ſtarted that topic. Many looſe converſations paſſed between us upon religion, in the courſe of which, I perceived this gentleman inſiſted chiefly upon the groſs miſrepreſentation of the Roman Catholic doctrine, which was ever made by its adverſaries. This naturally introduced my petition of having the tenets of the Roman Catholic perſuaſion fairly and clearly ſtated to me. He acceded to my requeſt with much readineſs, and delivered to me, as faithfully as my memory retains it, the following account of his religion; premiſing, that it was not the particular opinion of a private individual, but the univerſal doctrine of all Roman Catholics, of all ages, and of all countries, without an iota of difference, from the foundation of Chriſtianity to the preſent day. I ſhall not, continued he, inſiſt upon any of thoſe points of faith, which are not ſubjects of difference between us and the reformed churches; nor ſhall I direct your attention to any matter of religious perſuaſion, to which every Roman Catholic, without diſtinction, is not obliged to ſubmit his unreſerved faith and belief.

There are many ſubjects of difference and diſpute among the divines of the Roman Church; but they do not concern articles of divine faith; but relate only to ſuch matters

matters as are of pious belief among Chriſtians; and concerning which, the church in her infallible capacity has never pronounced a deciſive judgment. And in fact, added he, more prejudices have been entertained againſt our church, from the miſconception of theſe points of difference, than from any real and ſubſtantial objections againſt the tenets of the Roman Catholic Faith. I am convinced, that I ſpeak to a man of a liberal mind, who will not impute falſities to the belief of thoſe who diſclaim them, or attribute the ſentiments of an individual to the ſenſe of a collective body, which diſowns them. If, on any future occaſion, you ſhould chuſe to examine how far my narrative is conſonant with the public voice of our church, I recommend, Sir, to your peruſal, the Catechiſm compoſed by the decree of the Council of Trent, and publiſhed by command of Pope Pius the Fifth. This was the laſt æcumenical meeting of our church, and whatever that Council has in its aggregate capacity decided, muſt certainly be the real ſenſe of the church; for every Roman Catholic believes it to be an article of his faith, that the deciſion of a General Council in point of doctrine, is to be admitted as an infallible decree of the *Holy Spirit*, which the Almighty hath promiſed ſhall teach us all truth to the end of the world.

The

The Church of England believes with the Church of Rome every article contained in the Apoſtle's Creed, and in the Creed of St. Athanaſius; and to ſay that the former allows her children more latitude in point of belief than the latter, or that Proteſtants do not hold, as firmly as Roman Catholics, that unity of faith is neceſſary for ſalvation, would draw me into conſequences, of which you are little aware, and may perhaps, Sir, affect you in a tender part.

Nothing, replied I, can offend me, but your checking the freedom of your thoughts and words; I intreat you therefore, Sir, to continue your narration with the moſt aſſured freedom; my deſire is to learn what you really profeſs and believe yourſelves; forget that I am an inquiſitive heretic; and ſuppoſe me an ignorant proſelyte to your own communion: but above all, if your religion will permit you, admit me for the hour, to the poſſibility of attaining Heaven by my own religion, though ſomewhat different from your's. For ſurely an upright man, of any religious perſuaſion whatever, will find mercy with an all-bountiful God.

I am ſenſible, replied the Roman Catholic gentleman, that this uncharitable imputation has embittered more perſons againſt our religion, than any other conſideration whatever. Yet it is uncommonly ſtrange, that this objection ſhould ever have been

been made by a member of the Church of England. Though it may ſeemingly invert the order of our preſent diſcourſe, to give you any information concerning your own religion, yet I ſhall uſe the freedom you have given me, and ſhew you what the Church of England believes and teaches in this regard; but leave the explanation of the doctrine to you. I will then inform you fully what the Roman Catholic Church teaches upon the ſubject, and will endeavour to explain our doctrine to your entire ſatisfaction. I cannot, without accuſing the whole body of the Clergy of the Church of England of the moſt wilful perjury, ſuppoſe that there is any thing contained in the Book of Common Prayer, and the Thirty-nine Articles of your Religion, which does not meet with *their ſincere* and *unreſerved belief.* (*a*) And what is the univerſal doctrine of the paſtors of any church, muſt undoubtedly be acknowledged to be the doctrine of the church, which is under their guidance and direction. Upon all the moſt ſolemn feſtivals in the year, the Creed of St. Athanaſius makes part of your Liturgy; and the miniſter and people join in profeſſing that, *Whoſoever will be ſaved, before all things it is neceſſary, that he hold the Catholic faith. Which faith, except every one do keep whole*

(*a*) 13 El. c. xii.

and

and undefiled, without doubt he ſhall periſh everlaſtingly. And finally, *This is the Catholic faith, which except a man believe faithfully, he cannot be ſaved.* And in the Eighteenth Article of your religion, it is expreſsly ſaid, that *They alſo are to be accurſed that preſume to ſay, that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life, according to that law and the light of nature.* Such is the doctrine of the Church of England, upon this particular ſubject, which I leave to your own obſervations and thoughts.

The Roman Catholic Church teaches after St. Paul, that there is but *one God, one Faith, one Baptiſm*; and that hereſy (which is defined to be a voluntary and obſtinate error of the mind againſt the true faith) is a ſin, which will certainly for ever exclude thoſe, who die guilty of it, from the kingdom of Heaven. Faith we hold to be a ſupernatural gift infuſed into us by Almighty God, which man cannot by his own ſtrength acquire. We all receive, by Chriſtian baptiſm, the true faith of Jeſus Chriſt; and we muſt *voluntarily* and *obſtinately* reject this faith, before we can be guilty of the ſin of hereſy. We are by baptiſm true members of the church of Chriſt, until we freely and knowingly reject his faith, by *voluntarily* and *obſtinately* adhering to falſe doctrines and opinions in

defiance of the light of the true faith. You ſee then that our judgment upon hereſy is not ſo very ſevere, ſince we hold, that before a man can be accountable for the malice of that ſin, he muſt *voluntarily* and *obſtinately* reject a faith, which he knows to be true, and adopt another which he knows to be falſe. Our belief in religious myſteries to be true, muſt be conformable to the exiſtence of the myſteries in which we believe, and to be ſo conformable, muſt be one and invariably the ſame, as the myſteries themſelves are of eternal ſtability; hence that neceſſity of unity of faith, which the Roman Catholic Church ever has, and ever will teach to be requiſite for ſalvation, and hence the ſeverity of her judgment againſt hereſy, which is defined, as I before obſerved, to be a *voluntary and obſtinate error of the mind againſt the true faith.*

We, Sir, believe, as well as the Church of England, what St. Athanaſius ſays of the neceſſity of believing the Catholic faith, in order to be ſaved, to be eternally true; yet, we are far from condemning to eternal perdition, every perſon who is called a member of any other than the Roman Catholic Church. We believe, that every man, who, after receiving Chriſtian baptiſm, ſhall not have forfeited his baptiſmal innocence by any mortal offence, or having forfeited it, ſhall have been reconciled to

the grace of Almighty God by a perfect act of contrition, let him be of whatever ſect, church, or congregation, he may, yet ſuch a man is within the pale of the true church of Chriſt, and rightfully entitled to the kingdom of Heaven; and to ſpeak my own private ſentiments as an individual, I ſtrongly believe, that fewer ſouls periſh for the ſin of hereſy than for moſt other crimes and offences. I believe, Sir, that you and moſt of my acquaintance, who do not profeſs themſelves to be members of the Roman Catholic Church, are in a conſtant and habitual inclination, and deſire of knowing and following the true faith of Jeſus Chriſt; nor could any worldly or human motive, prejudice, or reaſon whatſoever, induce you to reject the true faith, if you were convinced as I am, that it was only taught and believed by the Roman Catholic Church; for it is impoſſible, that any perſon having this inclination and deſire, and acting according to it, ſhould be guilty of the ſin of hereſy; ſuch is the doctrine which renders us ſo very hateful in the eyes of all the reformed churches. I wiſh to hear the poſitions of the Church of England on the ſame ſubject expounded more liberally; I have ſaid thus much to convince you, Sir, that I do not really believe you to be an *Heretic*, though ignorant of the true faith. But to proceed—

The

The Roman Catholic Church teaches that Almighty God alone, as our Creator, is to be adored; that we are to believe, and hope in him, and love him with all the powers of our ſoul; that we are not only to render him this internal adoration in ſpirit and truth, but that we are to offer to him the public ſacrifice of the maſs, which has been inſtituted as a public acknowledgment of his omnipotence over us. The ſame church teaches us, that the worſhip and honour which is paid by us to the Bleſſed Virgin and the Saints, is merely relative, and is called *religious*, but, becauſe it is ultimately referred to Almighty God; that from the connection which exiſts between the church militant upon earth, and triumphant in Heaven, which is one and the ſame Church of Chriſt, we beg the Saints in Heaven to intercede to Almighty God in our behalf, in the ſame manner that we apply to our brethren upon earth to offer up their oraiſons to God for the ſame purpoſe; that as this latter mode of interceſſion has never been thought to derogate from the powerful mediation of Jeſus Chriſt to his eternal Father in our behalf, ſo the Council of Trent expreſsly teaches us, that the former is not open to the ſame objection. (*a*) "The Council "expreſsly declares, that we pray to Al-

(*a*) Part 4. Tit. Quis orandus ſit?

" mighty God either to grant us favours,
" or to deliver us from evils; but becauſe the
" Saints are more agreeable to him than we
" are, we beſeech them to plead our cauſe,
" and obtain for us ſuch things as we ſtand
" in need of; hence we uſe two ſorts of
" prayer, widely different from each other;
" for, when we addreſs ourſelves to Al-
" mighty God, we ſay, *have mercy upon*,
" *us*, *hear us*, *&c.* but when we pray
" to the Saints we are contented to ſay,
" *pray for us.*" And the ſame Council, in another place, expreſsly and deciſively declares, that, " (*a*) The Saints who reign
" with Jeſus Chriſt offer to God their
" prayers for men, and it is good and pro-
" fitable to call upon them in a ſuppliant
" manner, and to have recourſe to their
" aid and ſuccour, to obtain for us the
" favours of Almighty God, by Jeſus Chriſt
" his only Son Our Lord, who alone is Our
" Saviour and Redeemer." Thus, Sir, you ſee, that our praying to the Saints to petition favours for us of Almighty God, is no more than a ſolemn application to the merits of Jeſus Chriſt, through which alone we can obtain them. It is a ſerious charge to impute the crime of idolatry to millions of men indiſcriminately, who have avowedly practiſed this uſage for twelve hundred years;

(*a*) Seſſ. 25. de Invoc.

St.

St. Basil, St. Ambrose, St. Hierome, St. John Chrysostome, St. Augustin, and St. Gregory Nazianzen, and numberless other holy fathers, both of the Latin and Greek Church, were then all idolaters, for they speak repeatedly of their having received this practice from their predecessors, and by their warm commendation of the usage, they endeavour to perpetuate it to posterity. (*a*) St. Augustin in the fourth century expressly said, "that it was not to be believed that "the sacrifice of the Mass was offered up "to the holy martyrs; although (according "to the usage of the church) in those days "they offered up the sacrifice upon their "holy bodies to their memories," that is, upon altars, under which their sacred reliques were deposited: and the same holy father asserts in another place, "(*b*) that "when they commemorated the remem-"brance of the martyrs in the holy sacri-"fice, it was not done to pray to God for "them, as they did for other deceased "persons, but to entreat them to join in "prayer with us to Almighty God." Here, Sir, I wish you to reflect, that St. Augustin, about 1300 years ago, talks of the sacrifice of the mass, prayers to the Saints, and prayers for the dead, as the common

(*a*) 8 de Civ. c. 17. (*b*) Tract 84. in Joan Serm. 17. de verbo Apost.

usage

uſage of the church in his days; but St. Auguſtin had not ſufficient penetration to ſee the idolatry of theſe practices, nor was he ſufficiently converſant with church hiſtory to know, when, how, and by whom theſe idolatrous profanations were introduced into the Church of Chriſt, and we now better underſtand the ſentiments of the fathers of the firſt ages, than thoſe holy fathers of the fourth century, who gathered their predeceſſors' doctrines from their own mouths.

I did not at this time mean to interrupt my learned friend, by diſputing upon the points of faith, in which we differed; but I felt that ſatisfaction in his diſcourſe, that I wiſhed him not to paſs ſlightly from one ſubject to another without informing me fully of each; I therefore replied to him, that as I ſuppoſed the Roman Catholics admitted of every part of the Holy Scriptures as infallibly true, I ſhould eſteem it a favour to be informed in what manner the Roman Catholics juſtified this practice of their church, (ancient as it might be) by the authority of holy writ? He reminded me that his church differed from the Church of England, in holding that Scripture alone was not a ſufficient rule of faith to decide all controverſies on points of religion; that, however, he would ſpeak preſently more minutely to this point of difference, and in the mean while endeavour as conciſely as poſſible

poſſible to give me the ſatisfaction I required.

As the worſhip or honour which we ſhew to the Saints and Angels in Heaven, is often expreſſed before their relicks, images, or pictures, I ſhall premiſe, what the Council of Trent enjoins the faithful to believe upon this ſubject. (*a*) "It expreſsly forbids us "to believe that there is any divinity, or "virtue in them, for which we ought to "reverence them, to aſk any favour of them, "or to place any confidence in them; and "enacts, that whatever honour is paid to "them, ſhall be referred to the originals "whom they repreſent, ſo that by the "images which we kiſs, or before which "we kneel, we adore Jeſus Chriſt, or ho-"nour the Saints whom they repreſent."

The fundamental ground of belief neceſſary to juſtify this doctrine is, that the Saints and Angels in Heaven, know what paſſes here upon earth, and that they are both able and willing to intercede to God in our behalf. The church has never as yet defined in what particular manner the Saints and Angels in Heaven receive their knowledge of what paſſes upon earth: but it is evident from ſeveral paſſages of Scripture, that they really have this knowledge. What, for inſtance, can be more ſecret and hidden, than the affection of the heart, by which

(*a*) *Concil. Trid. Seſs.* 25. *de Invoc.*

a ſinner

a ſinner returns to the grace of Almighty God? Yet it is ſaid (Luke xv. 10.) *There is joy in the preſence of the Angels of God, over one ſinner that repenteth.* How ſhall they rejoice at what they know not? In the converſation, between Abraham and the Dives, the ſame Evangeliſt (Luke xvi. 29.) puts in the mouth of Abraham theſe words, *They have Moſes and the Prophets, let them hear them.* Does not this ſuppoſe Abraham to have a knowledge of what paſſed upon earth after his death: as Moſes and the Prophets did not exiſt, till many years after Abraham had departed out of this life. Several years alſo after the departure of Elijah the Prophet out of this life, it appears from the ſacred text (2 Chron. xxi. 12) that he knew what paſſed upon earth, and teſtified his great care and concern to help God's people his brethren: *There came a writing to Jehoram from Elijah the Prophet, ſaying, thus ſaith the Lord God of David thy father, becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, &c.* Although the Church of England holds the book of Tobias to be one of the Apochrypha, yet it recommends it to be read (*a*) *for example of life, and inſtruction of manners:* conſequently it cannot be ſuppoſed to eſtabliſh or promote any idolatrous practices: and yet there we read, (Tob. xii. 15,) *Ra-*

(*a*) 6 Art. of Rel.

phael

phael one of the ſeven, which aſſiſt before the Lord, ſaid unto Tobias, when thou didſt pray with tears, and didſt bury the dead by night, I offered thy prayer to the Lord. You muſt, Sir, at leaſt allow, that the writer of the book of Tobias, whether inſpired by the Holy Ghoſt or not, believed, as the Roman Catholic Church now does, that the angels know what paſſes here upon earth, that they are attentive to our good actions, and that they offer up our prayers to the Lord. We, Sir, find both *example of life and inſtruction of manners* in this very paſſage: beſides, we hold after Saint Cyprian, Saint Ambroſe, Saint Auguſtin, Saint Hierom, Saint Gregory, and the third Council of Carthage, that the book of Tobias is a part of the canonical Scripture. And every perſon muſt indiſcriminately acknowledge, that this doctrine of the interceſſion of angels in our behalf, is no novel inſtitution of the Romiſh Church, but that it is, at leaſt, coeval with the book of Tobias. Saint Auguſtin quoted theſe words of Saint (1 Paul Cor. xiii. 9. 10) "*For we know in part, and prophecy in part; but when that, which is perfect is come, then that which is in part ſhall be done away,*" to prove that the Saints and Angels in Heaven have a more perfect knowledge of what paſſes here upon earth than we have, who live in it.

It is evident from many texts of the Old

and New Teſtament, that the Saints and Angels of God, are both able and willing to help us, by their prayers and interceſſion. (Gen. xlviii. 16) Jacob acknowledges himſelf to have been delivered from evils by the help of an angel. *The angel, which redeemed me from all evil, &c.* So Job's friends following the belief and practice of their time, ſpoke thus to him: *Call now if there be any that will anſwer thee, and to which of the Saints wilt thou turn?* (Job. v. 1.) The Septuagint here interpret the word *Saints* to mean *Angels*. There cannot be framed a more formal interceſſion to the Almighty in behalf of Judah, than the prayer of the Angel, as it is expreſſed (Zechar. i. 12.) *Then the Angel of the Lord anſwered and ſaid, O Lord of Hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe three-ſcore and ten years?* And what was the effect of the Angel's prayer. *And the Lord anſwered the Angel, good words, comfortable words.* Now, Sir, as you believe the book of Zechariah to be infallible Scripture, do you ſtill ſeriouſly believe that theſe afflicted Jews would have been guilty of idolatry, by beſeeching this Angel (who was both willing and able to obtain redreſs for them) to intercede to Almighty God in their behalf. The Lord would certainly never have encouraged an idolatrous

idolatrous practice in the Jews, by *good words, comfortable words.*

In the New Teſtament, although perhaps you will ſay, that the ſenſe of the Book of Revelations, is ſtill to be revealed, yet no perſon will pretend to accuſe Saint John of deſcribing any idolatrous practice or uſage carried on before the Throne of Almighty God. Yet (Rev. viii. 3.) we read, that *another angel came and ſtood at the altar having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it, with the prayers of all Saints upon the golden altar, which was before the throne. And the ſmoke of the incenſe, which came with the prayers of the ſaints, aſcended up before God, out of the Angel's hand.* Behold here the Angel performing the office of preſenting our prayers to Almighty God. What idolatry therefore can there be, in deſiring theſe Angels to fulfil the charge impoſed upon them by Almighty God?

As to the external honour of worſhip, which we pay to the Saints and bleſſed ſpirits in Heaven, we find it warranted in numberleſs inſtances in Holy Writ. (Joſhua v. 14. 15.) At the appearance of the Angel, *Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, what ſaith my Lord unto his ſervant? And the captain of the Lord's hoſt ſaid unto Joſhua: looſe thy ſhoe from off thy foot: for the place whereon*

thou ſtandeſt is holy. And Joſhua did ſo. And in another part of the Revelations, theſe words are ſpoken to the Angel of Philadelphia, (Rev. iii. 9.) *Behold I will make them come and worſhip before thy feet.* External motions are but figurative or expreſſive of the internal affections of the heart: to bend the knee or head to an earthly prince, or to bow to each other, might with as much reaſon be called idolatry: as this relative honour, which we pay to the choſen and glorified ſervants of Almighty God. Would it not, Sir, either raiſe your indignation, or your pity, if a Quaker were to accuſe every member of the Church of England of idolatry, becauſe they are obſerved to kneel before the ſacrament of the Lord's Supper, which they hold to be only a ſign or figure of Chriſt's body: or becauſe they are frequently ſeen kneeling and praying in their churches before their altar-pieces, which are repreſentations of Chriſt and his Saints: for, it is immaterial, whether ſuch repreſentations be in alto or baſſo relievo, upon canvas or in full projection. Again, we read in Saint Paul (1. Cor. xi. 27.) *Whoever ſhall eat this bread or drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of our Lord.* And (v. 29) *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf.* Now Sir, in your

principles

principles, the ſacrament, is but *a ſign or figure* of Chriſt's body, and yet an abuſe of this *ſign or figure*, is puniſhed with eternal damnation, as an abuſe of the body itſelf. If *relative abuſe* then meet with ſuch rigorous puniſhment, can you ſuppoſe that *relative honour and reſpect* paid to the ſame *ſign or figure* ſhall not be rewarded. One more word before I leave this ſubject: ſound conveys through the ears, as light does through the eyes, different repreſentations to the mind: the vibration of the air acting upon the organs of our hearing, and the reflection of light acting upon the organs of our ſight, may raiſe the ſame idea, affection, or repreſentation in the mind: we may be ſtrucken with the ſame reverential awe, when we behold the ſacred name of Jeſus, printed or engraved, as when we hear it pronounced: and if it be idolatry to bend the knee in one inſtance, it is equally ſo in the other. Yet Saint Paul ſaith expreſſly, (Phil. ii. 10.) *that at the name of Jeſus every knee ſhould bow.* In ſhort, if there could be no other uſe of images, but ſuch as is idolatrous, do you ſuppoſe that Almighty God, would have ordered the Jews (prone as they ever were to idolatry) to adorn the Ark and the temple with the figures or ſtatues of cherubims?

The

The honour which we ſhew to the relics of ſaints, and to the very places where they are kept, or where the Saints themſelves have lived, or performed any particular act of virtue, or miracle, naturally flows from the foregoing doctrines, and I will ſhortly ſhew you upon what ſcriptural authority we ground this doctrine. We ſee in the old law that ſuch reſpect and honour was due to the Ark, which was only a portable chapel, (Heb. ix. 4) *Wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant*, that becauſe the men of Bethſhemeſh had irreverently looked into the Ark of the Lord, (1 Sam vi. 19.) *he ſmote of thy people fifty thouſand threeſcore and ten men.* Honour and reverence then to theſe ſacred relics was not idolatry at that time. The cloak of Elijah had, I ſuppoſe, no intrinſic virtue in it more than the cloak of any other Jew of his time, and was probably made of the ſame materials and in the ſame form with others. (2 Kings, ii. 14.) yet Elijah, in order to work the miracle of dividing the waters, *took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where is the Lord God of Elijah? and when he had alſo ſmitten the waters, they parted hither and thither; and Elijah went over.* It would be now accounted the moſt ſuperſtitious and idolatrous bigotry to ſuppoſe, that a dead man could be revived by the touch of a Saint's

Saint's relics ; yet Almighty God did not ſurely encourage or countenance idolatry or ſuperſtition, by working this very miracle ? (2 Kings, xiii. 21.) *for when the dead man was let down, and touched the bones of Elijah, he revived and ſtood upon his feet.* The open common field of Jericho was no more holy than any other part of the country, yet the angel told Joſhua, *(ubi ſupra)* to looſe the ſhoes of his feet, for that the place whereon he ſtood was holy ; and why ? becauſe ſanctified by the miraculous apparition of an Angel. There is the moſt particular mention made in the New Teſtament of the firſt Chriſtians applying relics to the ends of curing diſeaſes, caſting out Devils, &c. (Acts, xix. 11, 12.) *And God wrought ſpecial miracles by the hands of Paul. So that from his body were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.* I could cite many more paſſages which warrant this doctrine and practice, but will proceed to other points of difference between us.

The grand and eſſential difference between the Roman Catholic and every other reformed church, is the attribute of infallibility of doctrine, which our church aſſumes to itſelf ; this is the leading principle of the Roman Catholic faith, it is the corner ſtone upon which every individual builds his faith, and

and the ſolution of all his doubts and difficulties concerning it; he who believes a church to be infallible, muſt of neceſſity ſubmit to all her deciſions, and her attribute of infallibility alone can make her a competent judge in all matters of controverſy. Divine faith is eſſentially of a different complexion from human belief: by the former we ſubject our underſtanding to the moſt incomprehenſible myſteries, and firmly believe what we neither ſee or underſtand; by the latter we can only aſſent to ſuch things as fall under the teſtimony of our ſenſes, or within the comprehenſion of our intellectual faculties. Both you, Sir, and I agree in the neceſſity of believing in the myſteries of the Trinity and Incarnation, but neither your reaſon or mine can by the force of nature comprehend either of theſe myſteries; in fact, if we could, they would from that inſtant ceaſe to be myſteries; but if I am in any one inſtance obliged to believe what I do not, and cannot poſſibly comprehend, it would be raſhneſs to ſeek any rule of faith which was liable to error and deceit; we Roman Catholics, therefore, univerſally hold this fundamental maxim, that the firſt eſſential quality of the true Church of Chriſt is, *infallibility of doctrine*; for Jeſus Chriſt who neither can deceive, or be deceived, hath promiſed, (Mat. xxviii. 20.) *Lo, I am with you always, even unto the end of the world.*

And

And again, (Mat. xvi. 19.) *Thou art Peter, and upon this rock will I build my church, and the gates of hell ſhall not prevail againſt it*; and further, (John xiv. 16.) *He ſhall give you another comforter, that he may abide with you for ever, the ſpirit of truth, for he dwelleth with you, and ſhall be in you.* Now the Apoſtles, not being to exiſt for ever, and theſe promiſes being to laſt for ever, at leaſt to the end of the world, we muſt conclude that they were made as well to the ſucceſſors of the Apoſtles, as to the apoſtles themſelves.

If then truth and infallibility are diſtinctive marks of the true Church of Chriſt, my reaſon for adhering to the Roman Catholic Church is concluſive to demonſtration; every other church upon earth teaches herſelf to be fallible; and if any of ſuch churches be the Church of Chriſt, her doctrine muſt be true, and it muſt be alſo true that ſhe is fallible, but if falſe, then is her infallibility out of the queſtion; as therefore no church which teaches herſelf to be fallible, can poſſibly be infallible in her doctrine, ſo that church alone which teaches herſelf to be infallible, can even claim the attribute of infallibility. If the Church of Chriſt were fallible in her doctrine, he never could have ſo rigorouſly enjoined us to obey it. (Mat. xviii. 17.) *And if he ſhall neglect to hear them, tell it unto the churc, but if he neglect to hear the church,*

let him be unto thee as an heathen man and a publican. Verily I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in Heaven. Upon the ſtrength of this and many ſimilar paſſages, the doctrine and practice of the Roman Catholic Church is founded. If any difference or diſpute ariſe among the faithful, concerning any article of divine faith, ſhe has immediate recourſe to a general council, and ſuch deciſions ſhe holds to be the infallible dictates of the ſpirit of truth; it is worthy our attention to remark how minutely this practice of our church is warranted by the holy Scripture; we find (Acts xv.) that *no ſmall diſſention and diſputation* had been among the faithful concerning the neceſſity of Circumciſion, therefore *they determined that Paul and Barnabas, and certain other of them ſhould go up to Jeruſalem unto the Apoſtles and others about this queſtion, and the apoſtles and elders came together to conſider of this matter*; there you ſee not only the Apoſtles themſelves, but their ſucceſſors making part of that Church which was guided by the infallible truth of the Holy Ghoſt, and although the Holy Ghoſt particularly aſſiſted at it, yet we read *that there was much diſputing in it*, and in the end they come to this formal deciſion: *It ſeemeth good unto the Holy Ghoſt, and unto us, &c.* Hence

have

have our general councils ever followed the example of this firſt meeting of the church, by declaring alſo, that their deciſions are according to the direction and guidance of the Holy Ghoſt, which God hath promiſed *ſhall guide us into all truth.* (John, xvi. 12.)

Thus the Roman Catholic Church following the ſpirit of the Apoſtles, and the literal and obvious ſenſe of the holy Scripture, believes the Church of Chriſt to be ever guided by the Holy Ghoſt in all truth, and conſequently allows her to be the ſupreme judge of all controverſies, and the interpreter of the word of God, and upon the ſtrength of this doctrine does every individual in our church ſatisfy and arm his mind and conſcience, under all doubts and perplexities, by the mere knowledge he has of what his church teaches. It would certainly be unjuſt if Almighty God ſhould oblige us to captivate our underſtandings to a faith, which (being fallible) might lead us into error, deceit, and falſehood: but it is certain that Almighty God does require of us this captive ſubmiſſion of our reaſon to faith; (2 Cor. x. 4, 5, 6.) *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt, and having in readineſs to*

revenge all disobedience when your obedience is fulfilled Now, in order more effectually to render this submission or obedience practical, Almighty God hath established an ecclesiastical hierarchy in his church, that its members may never be left in ignorance for want of instruction, or in darkness for want of a visible head upon earth. (Ephes. iv. 11.) *And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of stature of the fulness of Christ; that we may from henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.*

Seeing then that Jesus Christ would have his church tobe one, and solidly built upon this unity, he established and instituted the spiritual supremacy of St. Peter, to maintain and cement it. Therefore the Roman Catholics acknowledge this same spiritual supremacy to exist in the successors of St. Peter; for if it were necessary in the infant church, even living the apostles, in order to keep the faithful *in the unity of faith*, and preserve

ſerve them *from being toſſed to and fro, and carried about with every wind of doctrine by the ſlight of men, and cunning craftineſs*, how much more neceſſary was it in after ages, when the evils, which, according to St. Paul, it was eſtabliſhed to prevent, were multiplied and magnified. We do not believe that Jeſus Chriſt gave any other than a ſpiritual or eccleſiaſtical power, pre-eminence or authority to St. Peter, when he ſaid (Mat. xvi 19,) *And I will give unto thee the keys of the kingdom of Heaven*, nor do we allow any other to his ſucceſſors: but as the power itſelf is merely *ſpiritual*, ſo is the title unto it merely of a *ſpiritual nature*. A man can only become a ſucceſſor of the apoſtles by ordination, and ſuch alone can partake of a ſhare in the eccleſiaſtical hierarchy; no degree therefore whatever of ſpiritual power or juriſdiction can poſſibly be acquired by temporal means. *My kingdom is not of this world.* We are therefore bound ſtrictly by our conſciences, not to acknowledge any ſpiritual power, pre-eminence, or authority, in any temporal royalty or other magiſtracy whatever. If we believe that Jeſus Chriſt *gives unto any man the keys of the kingdom of Heaven*, we cannot believe that it is in the power of any man, or any body of men, to impede and prevent, to tranſmit and tranſpoſe, to extinguiſh and annull, this gift of Jeſus Chriſt, at his and their will and pleaſure.

Theſe

Theſe are incidents of *temporal* power, not of *ſpiritual* juriſdiction. We refuſe therefore the oath when tendered to us, of ſpiritual ſupremacy, whether it go to acknowledge it in a man, in a woman, or in an infant. As the ſubmiſſion or obedience which the primitive Chriſtians paid to the ſpiritual ſupremacy of St. Peter did not in any degree interfere with their civil allegiance to their reſpective powers, ſo the acknowledgment of the Pope's ſupremacy, has no other effect upon a Roman Catholic ſubject of this country, than to enforce his acquieſcence in its laws and conſtitution; the very power to which he pays his ſpiritual ſubmiſſion, obliges him, under the pain of eternal reprobation, to believe, that he owes ſubmiſſion and obedience to the temporal powers which the law places over him, according to the frequent injunctions to that effect impoſed upon us by the holy Scriptures, where we are alſo particularly warned not to withold our obedience and ſubmiſſion on account of the perſonal vices or errors of thoſe, whom the law inveſts with the civil powers; we are equally commanded to obey the moſt wicked and idolatrous Princes, as the Jews were commanded to obey the Scribes and Phariſees, who had ſitten upon the chair of Moſes; and we hold ourſelves equally obliged *not to do according to their works*; the line is eaſily drawn between that which

which belongs to Cæſar, and that which belongs to God,

Tradition is another eſſential difference between the Roman Catholic and all other reformed churches. Jeſus Chriſt having founded his church upon *preaching*, *tradition* conſequently was the firſt rule of Chriſtian faith: and afterwards, when the Scriptures of the New Teſtament were joined to that rule, the word of God ſo preached, loſt nothing of its authority: we therefore receive with equal veneration, whatever was taught by the Apoſtles, whether in writing or by word of mouth, according to that of St. Paul (2. Theſſ. ii. 15.) *Therefore brethren, ſtand faſt and hold the traditions, which ye have been taught, whether by word or by our epiſtle.*

If the written word alone were neceſſary for ſalvation, then no perſon could have been ſaved without it. If ſo, what was the fate of all thoſe ſouls, who lived before the books of Moſes were written; which time included the ſpace of two thouſand and four hundred years, according to the beſt chronologiſts. What was the fate of all thoſe Chriſtians who departed out of this life before the New Teſtament was written: for Saint John did not write his goſpel till the ninety-ninth year after the birth of Chriſt. Again, one part of the written law, is of equal authority with another,

ther, consequently Almighty God could never have deprived his Church, of any part of the written law; yet it is evident that many parts of the Scripture have been intirely lost. A learned Divine of Germany has proved, that not fewer than twenty books of the prophetical penmen of the Holy Ghost, have totally perished. But not to go upon equivocal proofs, some few texts of the Canonical books of Scripture which still exist, will demonstrate my assertion. (Job. x. 13) *Is not this written in the Book of Jasher?* (1. Kings iv. 32.) *Solomon spake three thousand proverbs, and his songs were a thousand and five.* 1.) Chron. xxix. 29.) *Now the the acts of David the King, first and last, behold they are written in the Book of Samuel the Seer, and in the Book of Nathan the Prophet, and in the Book of Gad the Seer.* (2. Chron ix. 29.) *Now the rest of the acts of Solomon, first and last, are they not written in the Books of Nathan the Prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the Seer?* None of these last mentioned books now exist: and yet it is palpable that they contained the written word of God, according to that of Saint Peter. (2 Ep. Pet. 1. 20) *Knowing this first, that no prophecy of the Scripture is of private interpretation. But the prophecy came not in old time by the will of man, but holy men of God spake, as they were moved*

moved by the Holy Ghoſt. Does it not follow, that we have not now the whole word of God, as it was written? Now if the written word were our *ſole* rule of Faith, it would not have been handed down to us in this curtailed ſtate. A Roman Catholic is under no difficulty of ſelecting the true apoſtolic traditions, from the legendary tales and anecdotes, which ignorance or malice have endeavoured to confound and blend together. He ſubmits his faith to ſuch traditions only, which the church has admitted and declared to be really apoſtolical. Although in theory, you reject this doctrine, yet in practice you admit it in many inſtances. For upon what clear text of Scripture does the Church of England reject ſome part of the Scriptures as Apocrypha, and admit others as canonical, which are quoted in no other part of Scriptures? Upon what text of Scripture does ſhe ground the change of the Jewiſh Sabbath into the Sunday?

Before I ſpeak of the ſacraments of the Roman Catholic Church, I ſhall endeavour to prevent an objection which is often raiſed againſt the external forms and ceremonies of the Romiſh Church. Theſe, Sir, are merely inſtituted to attract the attention of the parties aſſiſting, and to remind them of the myſteries they are intended to repreſent. The Roman Catholic Church is

moreover ſo extremely tenacious of her diſtinctive characteriſtic of *unity of faith*, that ſhe will, as nearly as poſſible, have the faithful even adhere to an apparent uniformity of ſervice. Yet as theſe ceremonies and forms make no part of the Chriſtian faith, ſo in different countries they frequently differ. The philoſopher may very plauſibly at firſt condemn every appearance of mummery, form and foppery; but the Chriſtian will not haſtily ſet up his own judgment in defiance of the wiſdom of the Goſpel. Whether Almighty God was adored under the law of nature, of Moſes, or of Jeſus Chriſt, the external act of religion was the ſame, as to ſubſtance and effect. In the law of nature we know of no particular ordinances of any form or ceremony whatever. And we ſee Jacob, (Gen. xxviii. 18.) *Ariſing in the morning, took the ſtone that he had laid under his head, and erected it for a title or monument, and poured out oil upon the top of it.* Now to argue philoſophically hereupon, we ſhall find in this waſte of oil upon the dry ſtone, nothing either tending to the ſervice or glory of Almighty God: and a philoſophic eye witneſs of the fact, would undoubtedly have turned it into contempt, ridicule, and raillery. But Almighty God approved of the fact, appearing to Jacob, and ſaying (Gen. xxxi. 13.) *I am the God of Bathel*

Bathel, where thou didſt anoint the ſtone, and didſt vow thy vow to me. We all know that the law of Moſes conſiſted of types and figures, of the future myſteries of the Chriſtian Religion: and that the Jewiſh ordinances ceaſed upon the eſtabliſhment of Chriſtianity. But let us convey in idea one of theſe philoſophical reaſoners into the Temple of Jeruſalem: let him there behold the ſtatues of the cherubims, and the other decorations of the temple, let him examine minutely the myſteries and ſymbolical trappings of the officiating pontiff, let him attend to the very ſingular actions, geſtures, and movements of the prieſts and Levites, ſuch as (Exod. xxix. 20) the anointing of the right ears and the thumbs, and great toes of their prieſts with ram's blood, and other forms and ceremonies as apparently mimical and abſurd. What judgment would he frame upon ſuch ſtrange appearances? Could he, without a very peculiar gift of faith, believe them to be the abſolute and expreſs orders and commands of the omnipotent Creator and ruler of the univerſe? We, Sir, know them to have been ſuch, and conſequently believe that there is no action ſo trivial, by which Almighty God may not be glorified.

In the Chriſtian legiſlation, we find no ſet form of ceremonies, which Jeſus Chriſt hath ordered to be uſed. But if we believe,

that he became incarnate, not only for our redemption, but alſo to ſet us an example for our imitation, we ſhall find that he ſeldom or ever performed any extraordinary action by virtue of his divinity, which was not accompanied with ſome external form to attract the attention of the beholders. So in the cure of the deaf and dumb man (Mark. vii 32.) *Firſt*, He took him from the multitude apart. *Secondly*, He put his finger into his ears. *Thirdly*, Spitting, he touched his tongue. *Fourthly*, He looked up to Heaven. *Fifthly*, He groaned. *Sixthly*, He uſed a word which required a ſpecial explanation, ſaying, *Epheta*, that is, be opened. And ſo moſt of the miracles which he performed were attended with ſome ſuch external forms and ceremonies. So at the inſtitution of the bleſſed ſacrament of the Euchariſt, (Mark xiv. 14.) he made choice of *a large upper room, furniſhed and prepared*, as more ſuitable to the ſolemnity of the occaſion: then *he firſt waſhed his diſciples feet*, to teach us to prepare ourſelves for this divine ſacrament by acts of humility and charity: then *ſitting down, he took bread, gave thanks, bleſſed it, brake it*, &c. Where then is the ſuperſtition, in our prieſts uſing the like ceremonies at the conſecration of the elements of bread and wine, in the ſacrifice of the Holy Maſs? Or in their adorning their churches and chapels upon ſolemn

ſolemn feſtivals? But to proceed to the ſacraments.

The Roman Catholic Church holds ſeven diſtinct ſacraments, becauſe ſhe finds ſeven ſuch holy ſigns or ceremonies, to the due application of which the gift of inward grace is annexed.

Thus (John iii. 5.) *Except a man be born of water, he cannot enter into the kingdom of God.* Behold here, water the outward ſign, and the right to the kingdom of Heaven, the grace annexed. And this is the ſacrament of baptiſm.

(Acts viii. 14.) *Now when the Apoſtles, which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghoſt. For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jeſus. Then laid they their hands on them, and they received the Holy Ghoſt.* The impoſition of hands is the outward ſign of confirmation, the receipt of the Holy Ghoſt is the grace annexed thereto. The Roman Catholic Church has immemorially uſed the Holy Chriſm, or bleſſed oil in the adminiſtration of this ſacrament, to denote the peculiar unction of the Holy Ghoſt, which is conferred by it.

The

The outward signs of the Sacrament of Penance, are the dispositions of the penitent, and absolution of the Priest, by virtue of the power given him by Jesus Christ. (John, xx. 22.) *And when he had said this he breathed on them, and said unto them, receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.* The grace annexed is the forgiveness of sin. *But Thomas, one of the twelve, called Didymus, was not with them when Jesus came;* yet no man denies that this power was also given to Thomas: and the Church of England holds this power given to her ministers as fully as we do, and uses the identical prayer or form of absolution, which the Roman Catholic Church also does. *(Vide the Book of Common Prayer in the Visitation of the Sick.) Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences, and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

(Jam. v. 14.) *Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and Lord shall raise*

raiſe him up, and if he have committed ſins, they ſhall be forgiven him. Behold here a viſible outward ſign, to which grace is plainly annexed, and this is our ſacrament of *extreme unction*, which the Church of England totally rejects, not only as a ſacrament, but even as a pious uſage, although ſhe admits of the Epiſtle of St. James to be canonical Scripture.

The ſacrament of holy orders is as clearly warranted by Scripture as any other ſeven ſacraments of our church, (1 Tim. iv. 14.) *Neglect not the gift that is in thee, which was given thee by prophecy, by laying on of the hands of the preſbytery.* (2 Tim. i. 6.) *Wherefore I put thee in remembrance that thou ſtir up the gift of God, which is in thee, by the putting on of my hands.* Is not the impoſition of hands an external ſign? Is not the gift of God, grace annexed thereto?

As to matrimony, the Roman Catholic church believes, that although both before and under the law of Moſes, it was a holy inſtitution, yet that it was no ſacrament, but that Jeſus Chriſt raiſed it to that dignity in the law of grace. The matter of the ſacrament, or the outward ſign thereof; has always been the ſame, viz, the mutual conſent of the parties contracting, made to each other by words or ſigns for the preſent, and not for any future time, (for the Prieſt aſſiſts as a witneſs, not as the miniſter of the

the ſacrament.) Our Lord, ſpeaking of the marriage of Adam and Eve, and of the uſage thereof among Jews, (Mat. xix. 5.) Mat. x. 9.) did then abrogate the law of Moſes, which in many inſtances permitted huſband and wife to be ſeparated. *What therefore God hath joined together, let no man put aſunder,* of which paſſage St. Paul ſpeaks in his letter to the (Epheſians, v. 31) *For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh; this is a great myſtery, but I ſpeak in Chriſt and the church.* Το μυστηριον τουτο μεγα εστιν; εγω δε λεγω εις Χριστον και εις την εκκλησιαν. (Theſſ. iv. 4.) *That every one of you ſhould know to poſſeſs his veſſel in ſanctification and honour, not in the luſt of concupiſcence, even as the Gentiles who know not God;* theſe are the effects of the grace annexed to the holy ſacrament of matrimony, of which ſanctifying grace he gives further proof, (Epheſ. v. 23.) *For the huſband is the head of the wife, even as Chriſt is the head of the Church.*

The doctrine of the Roman Catholic Church concerning the Bleſſed Sacrament of the Euchariſt, contains that eſſential difference between the Church of England and the Church of Rome, to which every Britiſh ſubject is bound to ſubſcribe upon oath, before he can partake of the common rights of nature and ſociety in his native country.

try. The doctrine of *Tranſubſtantiation* depends upon the interpretation which the Roman Catholic Church gives to thoſe words of the holy Scripture, which relates to this bleſſed ſacrament of the altar. We are by our faith obliged to underſtand the Scriptures in that ſenſe, which the Church declares in her infallible capacity they contain; but if the word of God were of private interpretation, is it not obvious that it is as great a ſtretch of power, to force upon a whole nation the Belief, that by the words, *this is my body*, Jeſus Chriſt meant to aſſure us that it *was not his body*, as it is, to explain them in their obvious and literal meaning? Permit me to ſuppoſe that a native of ſome idolatrous nation, had through the ſtrength of his own reaſoning, reſolved to abandon his idolatry, and embrace the Chriſtian faith; that he had in his paſſage to England diligently read over the Scripture; that he had not even heard of any differences between the profeſſors of the Chriſtian faith; that upon his landing he had accidentally applied ſucceſſively to a Roman Catholic and a Proteſtant, to clear up ſome doubts which had ariſen in his mind, concerning this very paſſage of the Scripture. He expreſſes his wonder at the Goodneſs of Almighty God in giving us his body in this myſterious manner, but acknowledges the myſtery to be beyond his comprehenſion.

He is informed by the Roman Catholic, that *no prophecy of the Scripture is of private interpretation*, (2 Ep. Pet. i. 20.) that the Church of Chriſt is the infallible interpreter of the holy Scripture ; that this myſtery is the moſt incomprehenſible of all the myſteries of our religion to human underſtanding, but that the meaſure of our intellectual abilities, is not the ground of our faith ; that we are to ſubmit to this as we do to other myſteries, which are equally above our comprehenſion ; for that it is as naturally impoſſible that one ſhould be three, and that three ſhould be one, that God ſhould become man, that he ſhould die and riſe again, as it is, that a body ſhould exiſt without extenſion, and that accidents ſhould remain without their ſubſtance, as is the caſe of the real body of Chriſt in the Euchariſt.

He is informed by the Proteſtant, that the word of God, which is delivered to us in the Scripture, is to be underſtood and interpreted by the private ſenſe and judgment of every individual ; that it is idolatry and ſuperſtition to underſtand any thing more by theſe words, than that the bread after conſecration is not the body of Chriſt ; and that as a proof of the truth which he advanced, the legiſlature had exacted, under the moſt ſevere and capital puniſhments, an oath from every ſubject of this country, that

that he believes by the words of Chriſt, *The bread which I will give is my fleſh*, (John, vi. 51.) *for my fleſh is meat indeed, and my blood is drink indeed*; that the *bread which he will give is not his fleſh*, and *that his fleſh is not meat indeed, and that his blood is not drink indeed.*

The Neophite being amazed at this jarring difference between two perſons, whom he ſuppoſed to profeſs the ſame religion, immediately reſolved to purſue no longer a faith, which upon the firſt bluſh diſcloſed ſuch palpable contradiction. He felt *himſelf* totally inadequate to the interpretation of the Scriptures, in reading which, he had notwithſtanding experienced much conſolation and ſatisfaction. He found it was neceſſary that there ſhould ſomewhere exiſt, an unerring interpreter of the word of God; for to apply to thoſe who pretend to be guided by nothing more certain than their own ſenſe and judgment, was to propoſe doubt to doubt, and to remove difficulties by inſuring uncertainty; that he could by no means, upon the ſtrength of his own judgment, even ſuppoſe, much leſs ſwear, that the words, *this is my fleſh*, mean the very reverſe, *this is not my fleſh*. He could not moreover reconcile to his own ideas, the interference of the civil legiſlature with the interpretation of the word of God; in a word, he determined to ſtay no longer in a

country, where the religion profeſſed to leave the ſenſe of the word of God to the free interpretation of individuals, whilſt the legiſlature in ſupport of that ſame religion, obliged every ſubject, univerſally, by oath, and under capital puniſhments, to one alternative. His judgment was too ſolid to entertain even a thought of returning to his ancient idolatry; he ſet off in purſuit of a religion, which would afford more certainty and leſs contradiction, and of a country, where, if he were free to chooſe his own faith, his election might not deprive him of his fortune or his life.

I have only to add, that it would be inſolence and preſumption to attempt to account for this or any other myſtery, by natural or human means.

The principal objections againſt the Maſs are grounded upon the denial of the real preſence; having ſaid ſo much of that, I ſhall barely expound the doctrine of the Roman Catholic Church concerning the Maſs; when Jeſus Chriſt, at his laſt ſupper, ſaid, (Luke xxii. 19.) *Do this in remembrance of me*, the Roman Catholic Church teaches, that he did then offer up his body and blood in ſacrifice, in an unbloody manner; what Jeſus Chriſt then gave for us for remiſſion of ſins, was his body and blood, preſent in the conſecrated bread, (which was afterwards to ſuffer in a bloody manner upon Mount Calvary,)

Calvary,) and this was properly a propitiatory offering, ſuch as is offered up daily by the Prieſts of our Church. The words of the (Acts, xiii. 2.) *As they were miniſtering to the Lord, and faſting,* λειτουργουντων δε αυτων τω Κυριω και νηϛευοντων, have been through all antiquity underſtood of the ſacrifice of the Maſs. Obſerve alſo, that the Scripture particularly mentions that they did it *faſting*, and ſuch is the univerſal uſage of our Church to this day.

The adminiſtration of the Sacrament to the laity under one kind, is only a point of diſcipline in the Roman Catholic Church, and was introduced into general uſage to prevent abuſes, by ſpilling the conſecrated wine, &c. but the Church is warranted in the uſage by the expreſs authority of the Holy Scriptures; for where the body of Chriſt is, there alſo is the blood of Chriſt, and whoſoever receives under one kind, receives the full effect of this Divine Sacrament, according to that of (St. John, vi. 48.) *I am the bread of life. Your fathers did eat manna in the wilderneſs, and are dead. This is the bread which cometh down from Heaven, that a man may eat thereof, and not die. I am the living bread which came down from Heaven, if any man eat of this bread, he ſhall live for ever, and the bread which I will give is my fleſh, which I will give for the life of the world.* (1 Cor. xi. 27.) *Wherefore whoſoever*

ever ſhall eat this bread, or drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. Ωστε ὸς αν εϱθιη τον αϱτον τϱτον η πινη το ποτϱιϱιον του Κυϱιου αναξιως, ενϱοχος εϱται του σωματος και αἱματος του Κυϱιου. Here you ſee that whoſoever receives under *either* kind disjunctively, in an unworthy ſtate, is made guilty both of the body and the blood of our Lord conjunctively. (Luke, xxiv. 30.) *And it came to paſs as he ſat at meat with them, he broke bread, and bleſſed it, and broke and gave it to them: and their eyes were opened, and they knew him.* Here our Bleſſed Saviour himſelf gave the Communion under one kind, and we behold the effects of the Grace of the Sacrament, by their knowing him to be their Saviour.

There are ſeveral other uſages or points of diſcipline in our Church, which are as much condemned by the reformed Churches as the articles of faith, by which we differ from each other, ſuch are praying in an unknown tongue and the celibacy of Prieſts. The Roman Catholic Church ordains it as a point of diſcipline, that the public ſervice of the church ſhall be ſaid in the Latin tongue; for it is certain, that the uniformity of a dead language is beſt calculated to preſerve the uniformity of the ſervice; yet, to ſhew that it is but an eccleſiaſtical ordinance, the Church frequently diſpenſes with it, and permits the maſs to be ſaid in the

the Greek language; this public prayer in a dead language will not appear ſtrange to thoſe, who conſider, that *from the tranſmigration of Babylon unto Chriſt, fourteen generations*, the public ſervice in the Jewiſh ſynagogue was performed in a language unknown to the vulgar Jews; for the Syriac language which the Jews then ſpoke, was as different from the old Hebrew, in which the Scriptures were written, as the Greek tongue is different from the Latin; yet was the uſage carried on under the eyes of our Bleſſed Lord, and never was diſapproved of by him. So, when he cried out from the croſs, *Eli, Eli, Lamaſabacthani*, the Jews underſtood not what he ſaid, and St. Matthew, who wrote his Goſpel in the Syriac language, interprets the words into the Syriac, that they may be underſtood by thoſe who read his Goſpel.

Every thinking man knows but too well the inconveniences which daily ſpring from the marriages of Clergymen; but to paſs over the temporal diſadvantages which ariſe to the Church therefrom, I ſhall ſhew you what St. Paul ſays to this ſubject, (1 Cor. vii. 32.) *He that is unmarried careth for the things that belong to the Lord, how he may pleaſe the Lord; but he that is married careth for the things that are of this world, how he may pleaſe his wife.* Every Prieſt muſt have attained the age of twenty-four years before he

he can be ordained ; he muſt conſequently not be ignorant of what he undertakes, when at receiving holy orders, he promiſes to lead a ſingle life, and vows his chaſtity to Almighty God. And (Numb. xxx. 11.) *If a man vow a vow unto the Lord, or ſwear an oath to bind his ſoul with a bond, he ſhall not break his word ; he ſhall do according to all that proceedeth out of his mouth.* Upon which words St. Auguſtin ſays, (Q. 56, in Numb.) *He that voweth abſtinence from a thing lawful, maketh it unlawful to himſelf by the vow.* St. Paul gave the example of continency in his own perſon, and recommends it to the Laity in general ; *but I ſpeak this by council,* (κατα συγγνωμην) *not by Commandment.* (1 Cor. vii. 6.) *For I would that all men were even as I myſelf.*

This, Sir, ſince you give me ſuch patient attention, reminds me of another great difference, which exiſts between the Church of England, and the Church of Rome. By the XIIIth *Article of your Religion, you hold that works done before the Grace of Chriſt and the inſpiration of his ſpirit, are not pleaſant to God, for as much as they ſpring not of faith in Jeſus Chriſt they have the nature of ſin.* And by the XIVth Article of your Religion *you further believe, that voluntary works beſides, over and above God's Commandments, which they call Acts of Supererogation, cannot be taught without arrogance*

gance and impiety, We, Sir, on the contrary, believe that all actions, which are morally good, or, perhaps of themſelves indifferent, may be performed without being in the ſlighteſt degree ſinful; for nothing but the actual malice of the heart can affix any degree of ſin to the natural action. We make a ſtanding difference between the Commandments of Almighty God, and many other good and virtuous actions, which we are counſelled, but not commanded to perform. We believe that the obſervance of the Commandments alone is ſufficient to entitle us to everlaſting happineſs in Heaven, but that the Evangelical counſels are additional helps and means for attaining that end, the leaſt of which ſhall not looſe its reward according to that, (Mat. x. 42.) *Whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water only, in the name of a Diſciple, Verily I ſay unto you, he ſhall in no wiſe looſe his reward.* There are particular paſſages in Saint Paul, in which he ſtrongly marks out the difference between the Evangelical Precepts and Counſel; for inſtance, where he recommends the ſtate of virginity in preference to the married ſtate. (1 Cor. vii. 25.) *Now concerning virgins I have no Commandment of the Lord; yet I give my judgment.* (38.) *He that giveth her in marriage doeth well, but he that giveth her not in marriage doeth better.*

The hiſtory of the young man in the Goſpel will explain our doctrine more explicitly and minutely than any reaſon or obſervation whatſoever. (Mark, x. 17.) *And when he was gone forth into the way, there came one running, and kneeled to him, and aſked him, Good Maſter, what ſhall I do that I may inherit eternal life?* Our Bleſſed Lord enumerated then the Commandments unto him, and the young man replied, that he had obſerved them from his youth; *then Jeſus beholding him, loved him.* Here you ſee that the obſervance of the Commandments entitled him to eternal life, and procured for him the favour and love of Almighty God. He had obſerved all that had been commanded him, whatever then he could do *beſides, and over and above theſe Commandments,* was an act of ſupererogation. Yet Jeſus Chriſt loving him, would give him a particular call to greater perfection, by following the Evangelical counſels of voluntary poverty and mortification, and at the ſame time promiſes him an extraordinary reward in Heaven, if he embraces this voluntary life of ſelf-abnegation. *And Jeſus ſaid unto him, one thing thou lackeſt; go thy way, ſell whatſoever thou haſt, and give to the poor, and thou ſhalt have treaſure in Heaven, and come take up the croſs, and follow me.* No man will ſeriouſly advance, that this total renuncia-

tion

tion of earthly wealth is a precept or Commandment of God; if it is, then no perſon dying poſſeſſed of any worldly fortune whatever can be ſaved, for, to *inherit eternal life, we muſt keep the Commandments.* (James xi. 10.) *For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all.* It was then ſomething more *than is of bounden duty required,* or an act of ſupererogation; and yet, Jeſus Chriſt does not condemn the young man of arrogance and impiety, *for doing voluntary works, beſides over and above God's Commandments,* but expreſsly promiſes him *treaſure in Heaven* for doing them; but treaſure in Heaven is not the reward of arrogance and impiety; ſo the Roman Catholic Church teaches, that ſuch acts of ſupererogation are very acceptable and agreeable to Almighty God, and meritorious to ourſelves, that is, by the performance of them in the ſtate of Grace, we may gain particular reward or treaſure in Heaven.

This brings into my mind, the weight of of ſcandal, which is taken at the Roman Catholic's doctrine of *merit*, which is ſeldom, if ever, underſtood by our adverſaries, as believed and taught by ourſelves. We believe that no action done by the natural free will of man, as it is the work of man, can deſerve or acquire any reward in Heaven. No action performed by a ſoul in the

ſtate of mortal ſin, can poſſibly be meritorious, or deſerve *treaſure* in Heaven: for that purpoſe we muſt be like the young man in the Goſpel, in the ſtate of grace, that is, in the obſervance of all the Commandments. Our belief then is, *Firſt*, That thoſe works only are meritorious, which are done by a ſoul, dignified with the grace of God inherent in her, and the value of this action, making it meritorious, proceeds from this grace of God which is in every ſoul that is in the ſtate of grace. *Secondly*, That no perſon can perform any ſuch meritorious action without the actual grace of God exciting him thereunto. *Thirdly*, That the grace of God, muſt be aiding and aſſiſting him all the time, during which he is performing any ſuch meritorious action. (Con. Trid. Seſſ. vi. c. xvi.) We add moreover, that even to ſuch actions done in this manner, Almighty God is not obliged to give any ſuch reward: but he was pleaſed to promiſe and give this Heavenly reward out of his free gracious goodneſs, he being moved by the merits and paſſions of Chriſt, from which all the aforeſaid graces flow, to accept for his ſake all thoſe works as rewardable: ſuch works being by his grace made worthy to be accepted of, ſo as to be recompenced by that Heavenly reward, which God hath mercifully promiſed to them. In this ſenſe alone, we underſtand

all

all thoſe texts of Scripture, which promiſe treaſure in Heaven, as the reward, hire or wages of good actions. (Mat. v. 12.) *Rejoice and be exceeding glad; for great is your reward in Heaven.* (Mat. xvi. 27.) *He ſhall reward every man according to his works.* He ſays not according to his mercy, but according to our works. (Mat. xix. 27.) *We have forſaken all and followed thee; what ſhall we have therefore?* Here is an act o ſupererogation, for which Saint Peter, in the name of the other Apoſtles, aſks what will be the reward. Jeſus Chriſt does not however charge them with arrogance or impiety; but tells them that they ſhall *ſit upon twelve thrones, judging the twelve Tribes of Iſrael, and ſhall receive an hundred fold, and ſhall inherit everlaſting life.*

The Roman Catholic Church moreover teaches, that theſe voluntary acts of piety, when performed by perſons in the ſtate of grace, have a great ſatisfactory virtue, by which the pain due to our ſins is forgiven, and is more or leſs cancelled, as the works are more or leſs perfect. For we teach, that after the ſin itſelf is forgiven, by our true repentance and humble confeſſion, there yet remains the guilt of temporal pain, to which that ſin makes us ſtill liable. This naturally leads into another part of our doctrine, concerning *Purgatory* and *Prayers for the dead*, which has been groſſly miſ-

repreſented

repreſented and highly abuſed by our religious antagoniſts.

The ground of the doctrine is this, that there are ſome ſins, of a ſlighter nature, which are not deſerving of Hell torments; for which, however, we muſt ſatisfy by voluntary good works in this life, or by temporary puniſhments in the next life. For, as we know that nothing defiled ſhall enter into the Kingdom of Heaven, ſo we believe, that the ſoul cannot contract even the ſlighteſt ſtain of ſin, (except the original ſin in which we are all born) but by her own voluntary motion and conſent. Conſequently, that ſhe cannot purge herſelf in this world of it, but by her voluntary repentance and ſatisfaction; for we believe, that the merits of Jeſus Chriſt are not applied to us, (except in the ſacrament of infant baptiſm) but by our own means and co-operation. Believing therefore, that there is a place of puniſhment after this life, where the ſoul is to ſatisfy for ſuch ſins, for which ſhe ſhall not have fully ſatisfied in this life: that ſuch ſouls, even under this purgation of torment, are a part of the Church of Chriſt which is intitled to eternal life; and that they have a communication with the prayers of the Church Militant upon earth: we maintain that Almighty God both can and will, for the ſake of the good works performed here on earth by his ſervants

ſervants in the ſtate of grace, and by them for that purpoſe applied to the merits of Jeſus Chriſt, take off or ſhorten the pains of thoſe ſouls, who are in this purging place of torment.

If the *doctrine of Purgatory be as you ſay*, (Art. xii.) *a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God*, whence then did it gain ſo early and general an admiſſion into the Church of God? Although you reject the books of the Maccabees as Apocrypha, yet by the third Council of Carthage, holden in the year of our Lord 397, they are regiſtered in the Canon: and your Church reads them *for example of life and inſtruction of manners* (Art. vi.) which it would not certainly do, if they did not contain true and authentic hiſtory, (2. Mac. xii. 43.) *He making a gathering, ſent twelve thouſand drachms of ſilver to Jeruſalem, to have ſacrifice offered for the ſins of the dead; well and righteouſly thinking of the reſurrection. For unleſs he hoped, that they, who were ſlain ſhould riſe again, it ſhould ſeem ſuperfluous and vain to pray for the dead. It is therefore a holy and healthful cogitation to pray for the dead, that they may be looſed from their ſins.* Hence it appears, that two hundred years before the coming of Chriſt, at a time when God's choſen people ſerved him with much fervor

fervor and ſincerity; their High Prieſt Judas Macchabeus, a man of reſpectable and holy character, together with all the people, believed that prayers for the dead were laudable and profitable; and that it was then, (as it is to this day) the practice of the Jewiſh Church to pray for the dead. The practice of antiquity in the Chriſtian Church and the teſtimony of all the Holy Fathers univerſally, go to eſtabliſh this doctrine, and prove the actual uſage to have immemorially exiſted in the Church of Chriſt.

To ſay that purgatory is not warranted by Scripture, becauſe the word is no where to be found in Scripture, is an argument which would annihilate our faith in the bleſſed Trinity, becauſe the word *Trinity* is no where mentioned in the Holy Scriptures. There are numberleſs inſtances, in which the Scriptures diſtinguiſh between greater and leſs ſins, and the reſpective puniſhments due to each. (Mat. v. 22.) *Whoever is angry with his brother without a cauſe, ſhall be in danger of the judgment; and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the council; but whoſoever ſhall ſay, thou fool, ſhall be in danger of Hell fire.* Whence it is evident, that there are ſome offences, which ſhall be puniſhed by Almighty God, yet not in Hell flames: and it is plain, that he ſpeaks of the puniſhments of the next life, by mentioning *Hell fire.*

There

There are ſeveral texts in the New Teſtament, which the Roman Catholic Church underſtands immediately of Purgatory and praying for the dead. (1. Cor. xv. 29.) *Elſe what ſhall they do, who are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead?* Saint Hierom, Baſil, Bede, and others, underſtand theſe words of the baptiſm, or cleanſing of pennance: and ſo alſo do they expound thoſe words of (Mat. iii. 11.) *he ſhall baptize you with the Holy Ghoſt and with fire:* that is to ſay, with the Holy Ghoſt, or ſanctifying grace in this world, and with fire in the next world; nor can they mean Hell Fire, for that does not waſh away, cleanſe, or baptize, but only puniſhes and torments: Saint Gregory Nazianzen, expreſſly calls the fire of purgatory, *the laſt baptiſm.* The ſame and all the other fathers of the Church underſtand this purgatory, by that place of ſatisfaction ſpoken of (Mat. v. 26.) *Thou ſhalt by no means come out thence, till thou haſt paid the utmoſt farthing.* Upon which Saint Hierom expreſſly ſaith, *Thou ſhalt not go out of priſon till thou ſhalt pay even to thy little ſins.*

We moreover conclude from thoſe words of (St. Mat. xii. 32.) *It ſhall not be forgiven him, either in this world, or in the world to come,* that ſome ſins may be remitted in the next world: but neither in Heaven or

in Hell: for ſin cannot enter the former, or be releaſed from the latter. In a word, I ſhall cloſe this point, with the interpretation, which Saint Ambroſe gives to the words of Saint Paul, (1 Cor. iii. 15.) *If any man's works ſhall be burnt, he ſhall ſuffer loſs; but he himſelf ſhall be ſaved; yet ſo as by fire, Whereas,* ſaith this Holy Father, (Serm. 20. in Pſalm 118.) *Saint Paul ſaith, yet ſo as by fire, he ſheweth indeed, that he ſhall be ſaved, but yet ſhall ſuffer the puniſhment of fire; that being purged by fire, he may be ſaved and not tormented for ever, as Infidels are by everlaſting fire.*

Since you have, Sir, honoured me with ſuch conſtant attention, I will treſpaſs, but ſome few minutes longer, upon your good nature. I am ſenſible, that the ſtrongeſt prepoſſeſſions have engaged the minds of moſt Proteſtants, againſt the Roman Catholic doctrine of indulgences; but, I am free to ſay, that their prejudice ariſes from the miſconception, not from the extravagancy of the tenet. You will be pleaſed to throw back your attention to what I have before ſaid; you will then reflect, that after the actual forgiveneſs of ſin, there often remains a temporal ſatisfaction, which Almighty God requires of the penitent, and which muſt be complied with, either in this world, or in the next; and further that Jeſus Chriſt gave to the head or chief paſtor of his Church

Church (Mat. xvi. 19.) *the keys of the Kingdom of Heaven.* For though the power of *loosing and binding*, was afterwards given to the other Apostles. (John xx. 23.) Yet, *the keys of the Kingdom of Heaven,* are never in Scripture said to be given to any, but Saint Peter.

An *indulgence* does not at all consist in the forgiveness of sin, much less in the permission to commit it with impunity, as many have through ignorance or malice asserted. Our faith teaches us, that no power on earth, can forgive one mortal or venial offence, without a true contrition, or due sorrow in the sacrament of penance on our part, always to be accompanied with a sincere purpose of offending no more. All that is forgiven by an indulgence, is the whole or part of that temporal pain, or satisfaction, which yet, according to God's justice, we stand liable to pay for the sin already forgiven.

The first requisite (without which there is no possibility of obtaining an indulgence) is to have true faith, producing true repentance for our sins,—this is going further than you ever require, for by (XI. Article of Religion) you hold, *that you are justified by faith only, and not for your own works or deservings.* We Roman Catholics believe, that faith *only working by Charity*, will justify according to that of St. Paul, (1 Cor.

xiii. 2.) *And though I have all faith, ſo that I could remove mountains, and have not charity, I am nothing*; but St. James more expreſsly delivers our doctrine in the (2 chap. of his Epiſtle, ver. 14.) *What doth it profit, my brethren, though a man ſay, he have faith, and have not works? Can faith ſave him?* (ver. 17.) *Even ſo faith, if it hath not works is dead, being alone.* (ver. 19.) *Thou believeſt that there is one God, thou doeſt well; the Devils alſo believe and tremble. But wilt thou know, O vain man, that faith without works is dead.* (ver. 24.) *You ſee then, how that by works a man is juſtified, and not by faith only.* By your rule of faith, the very inſtant a ſinner hath faith, he is juſtified; we, following the doctrine of the Apoſtle, maintain ſuch faith to be dead without works: and that man is not juſtified till his faith hath produced good works, the firſt of which is repentance; even after this, we further require him, 1ſt. To make an entire and true confeſſion of all his grievous ſins. 2dly. To make perfect reſtitution of every thing, to which he is bound. 3dly. To perform faithfully the penance enjoined. 4thly. If this penance fall ſhort of ſatisfying the Divine Juſtice, for the pains yet due to the ſins forgiven, the ſinner ſtands ſtill obliged to ſatisfy the Divine Juſtice by further penal works.

Now

Now all that our Church ever taught concerning indulgences, is, that by an indulgence the whole or part of this pain may be pardoned or remitted, and not even that, by indulgences granted merely at the Pope's pleaſure, but by ſuch only, to which the performance of certain virtuous actions are annexed; ſo that in fact, an indulgence is only an anticipated remiſſion of future penalties after death, which are neceſſary towards ſatisfying the Divine Juſtice for our ſins, by commutation of other good works, ſuch as prayers, alms, deeds, faſting, &c, which for that purpoſe we voluntarily undertake in this life. It is not poſſible then that this doctrine of the Roman Catholic Church ſhould in any ſenſe encourage, countenance, or permit the commiſſion of ſin; for long before a Chriſtian can obtain an indulgence, he muſt do that, which your Church holds to be alone neceſſary for his juſtification, and all that, which we require over and above, is, that he do ſomething more to ſatisfy the Divine Juſtice for his ſins.

This, Sir, is the real ſtate of the Roman Catholic doctrine, which by the grace of Almighty God I ſhall ever be ready to ſeal by my oath, or with my blood, if called upon to do it; and I will venture to ſay as much of every one of my own Church who knows and practiſes his own religion. I have not really endeavoured to deceive or miſlead

miſlead you, though you may have often heard, that we may lawfully break our faith, promiſes, and even oaths, made to Heretics for the advancement of our own religion. From what I have before ſaid, you will perceive that it is ſcarcely poſſible that one individual ſhould be able to condemn another of hereſy; we hold and believe, as I ſuppoſe you alſo do, that an oath or promiſe to do what is ſinful, is itſelf one ſin, and to perform the ſinful condition of ſuch ſinful oath or promiſe, is alſo another ſin. Now we never taught, or were even maliciouſly ſaid to teach, that it was ſinful to make an oath or promiſe to any perſon of any deſcription in the whole world, and it is, and always has been the doctrine of our Church, that the breach of every oath or promiſe of a thing lawful, is unlawful and ſinful; but as for our practice, I appeal to your own ſenſe, experience in life, and knowledge of mankind, to determine what that has ever been, and ſtill is in this particular. In affairs between man and man, even upon life and death, *our* oaths are admitted to be of equal weight and obligation as *your* oaths: this could not be, if we held it not only inoffenſive, but even laudable, to *break faith with Heretics*, and if we did really maintain this doctrine, what conſideration or motive could poſſibly withhold us from the ſweets, charms, and allurements

allurements of wealth, honour, and power, which the conſtitution opens indifferently to thoſe, who ſubſcribe to the oaths propoſed by government.

I muſt now take my leave of you, Sir, and I truſt that in our next interview, you may poſſibly think the body of Roman Catholics do not deſerve that exceſs of rigour and perſecution, to which the law now ſubjects them.

FINIS.